

AN INTRODUCTION  
TO THE  
**MAITHILÍ LANGUAGE**  
OF  
**NORTH BIHÁR**  
CONTAINING  
**A GRAMMAR, CHRESTOMATHY & VOCABULARY.**

BY  
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PART II.

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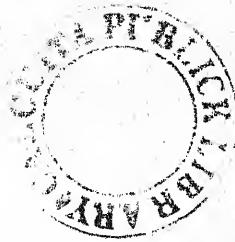


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A CHRESTOMATHY

OF

## THE MAITHILÍ LANGUAGE.



This reading book contains nearly all the Maithili Literature I have been able to collect. I hope that every word in it will be found in the Vocabulary; special precautions having been taken to secure this object.

The prose will be found much the purest, being practically written according to the rules laid down in the grammar. The poetry is not so pure, poetic license admitting many Hindí and Braj forms and words. These will be found noted in the Vocabulary. Of the poets, the worst sinner in this respect is Fatúrí Lál, in the song of the Jamine. Bidyápati or Vidyápati, as he is indifferently called, is comparatively pure, but, as might be expected, archaic forms and words appear in his poems, and he is frequently obscure and almost always difficult. Often he exhibits a neatness of expression and conciseness worthy of Martial. I hence put him near the end of the reading book, though his songs are the first which I collected and reduced to order.

The first piece given, is a letter copied *verbatim et literatim* from a letter filed in my court; only names of persons and places have, for obvious reasons, been changed, and a few signs of punctuation added.

### ॥ श्री चंपाबती निकट दुरमिल झा लिखित पत्र ॥

खस्ति चिरंजीवि चंपाबती के आश्रीव, आगा लकुमनक जुवानी ओ चीठी सौँ अहाँ सभक कुशलक्षेम बूझल, मन आनंद भेल। श्री लक्ष्मी देवि के नेना छोट क्षेन्ह, जेहि सौँ ओकर परबरश होइक से अबश्य कर्त्तव्य थीक; झनिका माता नहिँ; अहैँ लोकनिक भरोस तेल कुँडक निगाह रहेन्हि। एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब; बकस मैँ छौँ हूँ टा रुपैआ छैक, ओ मसाला सभ क्षैक; से बकस खोलि दुइ टा रुपैआ ओ आधा २ सभ

मध्याला लक्ष्मी दाइ के अपने चुप्पे देवैन्हि, दुइ टा रुपैया मध्याला बक्स अपने  
राखब; अहैं लै भेजाओल अहि। कोनो बातक मन में अदेशा मति राखी;  
जे चीज बस्तु सभ अहाँक नोकसान भेल अहि, से सभ पञ्चत, तखन हम  
निर्वित हैब॥

श्री समधी जो के प्रनाम; आगा भोला साझ के बजत दिन भैलैन्हि अहाँ  
लोकानि तकाजा नहिं करैक्षिएन्हि; हमरा बेटा जेहन कथि, से खूब जनै-  
द्धी; जलदी रुपैया असूल करू, नहिं त पीछू पक्षताएब। बखारीक धान सभ  
बैच लैलैन्हि, एहू बेकूफ कहाँ तक नीक अकिल हैतैक॥

श्री बाबू गोविंद के आशीष।

रुपैया अमोट धारा

{ रहिकाक पञ्चना	२)	२
{ श्री लक्ष्मी दाइ	२)	२
{ श्री छोटी जनी	२)	२

TRANSLATION OF A LETTER WRITTEN BY PURMIL JHA'  
TO MUSAMMA'T CHAMPA'BATI'

After compliments, may you live for a long time. My good wishes to Champabati: Moreover, I have learnt both from the mouth of Lachluman, and from your letter that you are all well, and my heart has been pleased thereby. Lakshmi Debí has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets every thing necessary (*lit.* oil and pots). I have sent you a box herewith, it is for you, keep it. In the box there are six rupees, and some *Kábuli*\* fruits; open the box, and give two rupees and half the fruit to Lakshmi Dái, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bholá Sáhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gobind Bábú.

\* The word *masálá* usually means "spices." I am, however, assured that here it must be translated as above.

	Rs.	Slabs of mango conserve.
For the Rahiká bridegroom	... 2	... 2
“ Lakshmí Dái	... 2	... 2
“ the Little Folk	... 2	... 2

The next piece selected is the song of king Salhes. It is most popular throughout the district amongst the low caste people, and is printed word for word as it was taken down from the mouth of a Dom. Salhes was the first Chaukídár, and is much worshipped by Dusádhs, a caste whose profession is to steal and to act as Chaukídárs, preferably the former. Throughout Tírhut, Salhes *astháns* can be seen under the village *pípal* tree, composed of a raised mud platform surmounted by mounted figures made of clay, representing the various characters of the song. Here the Dusádhs worship him.

Although a song, it is written in prose, and is chanted, rather than sung. Note that, throughout, Transitive Verbs in the past tense frequently take inflections which properly belong only to Neuter Verbs.

## ॥ अथ गीत राजा सखहेसक ॥

१। भेल भिनसरवा ठाड़ि दरवजवा गै माल्हिनि कर जोरि मिनती करैक्षधि  
देब सुनिक नाम, सुनु इन्द्रासन क्षपन कोटि देवता जे इन्द्र जनम देलैन्हि क्षठि  
राति सोइसी घर मैं ताहि दिन लिखि देल सखहेस सन बर । झनक कारन  
अचरा बान्हलि, पर पुरुष मुँह नहिँ देखलि, जनम पाए सिन्दूर नहिँ  
पेन्हलि । झनि सामीक कारन काँच बाँसक कोहबर बान्हलि, रचि रचि  
डौरलि लाली, पलङ्ग सेज भारि ओकाओलि, झनका कारन । सिकिआ  
चीरि बेनिआ बनाओलि सामी कारन । गैरी आओत ना ॥०

२। हाहाहा गे । भेल भिनसरवा, कोइलि बोखहत, दरवजवा ठाड़ि कल जोरि  
मिनति करैक्षधि क्षपन कोटि देवकेर नाम पर । सुनु इन्द्रासन इन्दर लोक  
क्षठि राति जाहि दिन जनम दिलैन्हि सोइसी घर मैं ताहि दिन लिखि देल  
सखहेस सन बर । बालपन अचरा बान्हलि, पर पुरुष मुँह नहिँ देखलि, जनम  
पाए सिन्दूर नहिँ माँग पहिरलि । झनका कारन काँचे बाँसक कोहबर बान्हलि,  
लाल पलङ्ग सभ रङ्ग सेज ओकाओलि, सिकिआ चीरिकै बेनिआ बनाओलि ॥  
गैरी आवत ॥

३। नान्हिटा सं पोसलङ्ग, एक बस्तु आनि कै घर मैं रखलङ्ग, तैयो न  
खामी सखहेस येलाह । झनका कारन फुलवाड़ी रोपलि, रङ्ग रङ्ग फूल आनि

लगाओलि, बेली पूल, चमोली, औ बुलकुंज, नेवार, तेखरिक पूल पुलवाड़ी  
लगाओलि झनि सलहेसक कारन, साँची बीड़ा पान लगाओलि, मेदनी पूल  
गाँजा आनि लगाओलि, तैओ सलहेस मेरंग नहिँ आएल। बिना पुरुष सौँ  
केना दिवस गमाएब, शहि सोग सन्ताप सौँ तेजि दितज्जँ मोरंग राज, देस  
पैसि कै स्थामी तकितज्जँ। स्थामी सलहेस जैँ मिलतथि, स्थामी सलहेस लै राज  
भोगितज्जँ, नहिँ मिलताह हिआ हारि बुरब, सोग सन्ताप सौँ पानि धसि  
खसब, फेरि पलठि मेरंग नहिँ आएब। जनम सौँ गहना गढ़ाए राखलि,  
कहिओ नहिँ पहिरलि, आइ मन हौइअक्षि जे गहना पहिरि ऐना म देखि-  
तज्जँ, जे केहन लगैअक्षि स्तुरति॥

४। गहना पहिरि बैठलि मालिनि सुरखी देखै ऐना मैँ। बड़ सुन्दर लगैअक्षि,  
एक रतो सिन्दुर कारन माँग उदास लगैअक्षि। तखन दमसि उठलीह घर सौँ,  
बिलकुल गहना खैँइक्षा बाँधलि, घर सौँ चलि भेलि मालिनि। नगर गुजरात  
तेजि देब, जहाँ भेटताह स्थामी सलहेस देस पैसि ताकब; जैँ कतज्जँ मिलताह  
स्थामी, तैँ लैकैकै आएब मेरंग राज; नहिँ मिलताह हिआ हारि लौटब,  
सोग संताप सौँ बुड़ि कै मरब॥

५। भोर हौइत भिनसरवा कनैति घर सौँ बहार भेलि, चारु दीस ताकथि,  
बाट ठाड़ि पचतावथि जे नहिँ भेटै बाट बटोहो, नहिँ भेटै संग समाज, ककरा  
दिआ समाद पठाएब। हिआ हारि कै चललीह मालिनि कनैत चललीह  
मालिनि स्थामीक उदेस। डेंगे २ चललीह, जोजन भरि जाए जुमलीह अपना  
फुलवाड़ी; पूल देखि धरती खसलि मुरक्काए, तखन लोटि लोटि कनै लगलीह  
फुलवाड़ी मैँ। झनक कानब सुनि संग समाज सखी बहिन भोर हौइत आइलि  
झनका फुलवाड़ी। तखन जाए पुक्कबह्नि सखी कै जे कोन वेड़ा है पुलवाड़ी मैँ  
कानब, की झनका माए बाप गारी देलक, की परोसिआ उलाहन देलक ताहि  
विरहै ऐलीह पुलवाड़ी॥

६। तखन पुक्कैक्थीन्हि चंपा जे की जानि घर सौँ बहार भेलि। तब कहै-  
क्थीन्हि दैना मालिनि एक सलहेसक कारन घर तेजलज्जँ, घर तेजि स्थामी  
सलहेसक कारन चललज्जँ। पाँची सखी चली कमला घाट जे कमला घाट मैं  
स्थामी सलहेस हाथी नमावै औताह, ओहिठाम जैँ मिलताह स्थामी सलहेस  
तैँ लाएब जादू सौँ लोभाए। आनि अपना फुलवाड़ी मडवा बान्हि बिआहि  
देब; तोहरा क्षाड़ि कोनो सखी नहिँ द्रिष्टिरोपब, तील कुण्ड लै उसरंगि देब।

तौ पाँचो बहिनि चललीहि कमला नहाए, जाए जुमलीहि ठीक दुइ पहर में  
कमला घाट मैं, ठाड़ि चारू दीस बाट ताकथि जे कोन दीस सौं सलहेस  
आताह । तखन चौर उतारि तेहि ठाम राखलि तेज फुलेल कमला मैं भसाए  
देलि ॥

७ । कमला मैं भसाए कल जोरि मिनति करैछिं, जे जलदी सलहेस के  
मंगाए दिय जे दरसन हैए । पाँचो बहिनि एतवा कहि के कमला मैं डब  
देलेन्धि । आसन डोलि गेल, छपन कोटि इन्ह देवता जाए के पैठल जहाँ बैठल  
कचहरी मैं ताहि ठाम, उदमत लगाए देल । सभटा हाल कहि देल सलहेस  
कै, ताहरे कारन पाँच सखी बारह बरख अचरा बान्हलि; आवै कहब कमला  
घाट खामी सौं दीदार हैत । एतवा समाद सलहेस कै गेल अछिं; सलहेस  
कहल अछिं जे हम नहिँ जाएब, सुगा पठाए बेदुली मंगाए इआर कै सहि-  
दानी देखाए देब । तखन एतवा खबरि सलहेस कै भेल अछिं, लगले झकुम  
देल मिनमा खवास कै डेउड़ी सौं सुगा आनि दे; मिनमा खवास गेल अछिं,  
सात खंड डेउड़ी पिंजरा टाँगल जाए, मिनमा खवास पिंजरा उतारल तै  
पिंजरा उतारि लाएल, बीच कचहरी सलहेस के आगा राखल, सुगा बहार  
कै सुगवा उड़ाए देल । तर तेजल धरती उपर असमान बिचली परती सुगवा  
देए चक्र भाउर चलि गेल कमला घाट । पाँचो बहिनि कमला मैं लैजाए  
धमाउर, उपर मैं सुगा देए चक्र भाउर । चारू दीस नजरि खिड़ाबै, खन  
कनडेरिए सुरखी परेखे, खन दिछि गेदुली पर देए ऐसनि भणट मारै शुगवा  
बेदुली लै भागल दैना मालिनिक माँगक लै भागल । सुगवा धैल यकड़िआक  
बाट, जाइत जुमल सखु बन, जुमल पकड़िआ राज बीच कचहरी दुन इआर  
के बीच मैं ओन के ओन दै बेदुली नेड़ाए देल । बेदुली देखि बजत मन छगु-  
लक जकर बेदुली लाएल तकर तिरिआ केहन सुरखी ॥

८ । कहधि सलहेस, सुनह सुगा, जकर बेदुली लैजाह से जौँ पिछोँर करै तौँ  
धरम करम नहिँ बचते; से नहिँ, जाए बेदुली सखु बन पञ्ज़चा दहका । जाए  
सुगवा सखु बन पञ्ज़चल, असोआ कर गाह पर बैठल । पाँचो बहिनि तकैति  
हिआ हारनी भेलि, जाइत चारि बहिनि धुरलीहि हिआ हारि धर कै;  
दैना मालिनि कुसाधरि देलि अछिं, हैइत भोर सुगा उड़ल, आवि कै सुगा  
बेदुली देल अछिं दैना मालिनि कै; लिच मालिनि अपन बेदुली; जाए  
मोरंग राज फुलवाड़ी मैं बैठब, हम सालहेस कै पठाए देब ॥

९ । पलठि ऐलीहि मालिनि अपना फुलवाड़ी । हैइत भोर सलहेस पञ्ज़चल,

राति विश्वाति जाए जुमल मेरंग राज फुलवाड़ी । हौइत भोर सलहैस  
आएल फुलवाड़ी ॥

१०। भेल भिनसरवा बोलल कोइलि । उठलीह मालिनि फुलडाली लैनै  
फुलवाड़ी ठाड़ी फूल ताड़ि गूँथलि गृहमहार सलहैस ला । ताहि बेरि जुमल  
अनदेसिआ चोर । चुहड़ माल मोकामा गङ्गा सँ । दीन दुपहरिआ घर घर  
फिरै, पकड़िआ टेबनै फिरै, पकड़िआ चुहड़ योग छबेलो नहिँ मिलै, तकैत  
तकैत मिलल राजा भीमसैनक डेउड़ी । डेउड़ी टेबि चलल चुहड़ माल दुइ  
चारि कोस अन्तर जंगल मैं डेरा खसाओल । सुभिरै लागल देबी आसावरि  
घरक गोसाउनि । जनम सँ पुजलड़ मोकामा गङ्गा मैं, कहिओ जन्म भरि चोरी  
नहिँ कैली; सुनल पकड़िआ मैं ननुआ सलहैस जन्म लेल, बङ्ग योगमन्त,  
चौदह कोस पकड़िआ कोतवाली लिखाओल; झनक डाक सँ ककरो टंगरि  
साबित नहिँ हौइअछि जे झनका पहरा मैं चोरी करै ॥

११। से जानि चुहड़ माल चड़ि कै आएल, झोटीक बेस बाँधल, दोहरि  
चरना चढ़ाओल, लाख दर लाख कूड़ी गतर मैं बाँधल, कमर मैं ढाल बाँधल ।  
पेक्ष्य कूड़ी लेल हाथ कै, बैठल धरती मैं । आसन लगाए कै, देल पेटकुनिआ  
धरती मैं, सेन्ह काटै लागल, दुइ चारि कोसक बीच सँ धरती मैं मिलि गेल;  
सेन्ह कटैत चल जाए पकड़िआ राज मैं । हौइत भोर राजाक धरहर मैं  
सेन्ह काटै लागल, सेन्ह काटि पञ्चल जाहि घर मैं रानी हँसाबती स्तुतलि  
सोनाक पलंग पर सुनहर घर मैं, ताहि ठाम घर मैं पञ्चल चुहड़ माल चोर ।  
झनका सिरमा मैं सेन्ह पुटल जाए, चुहड़ माल पलंग ओँठधि बैसल । जाति दुसाध  
प्रहरतीति नहिँ करिए, मुड़ी उठायकै घर मैं ताकै माल, कोनो माल नहिँ मिलल,  
देखल हँसाबती स्तुतलि सोनाक पलंग पर, लाख दर लाख गहना गतर मैं।  
तकरा तजवीज करै चुहड़ माल जे कोन चीज लेब । दुइ चीज लेब, सोनाक  
पलंग ओ रानीक गराक चन्द्रहार लेब । एतवा कहैत मैं भिनसरवा भेल, ताहि  
सँ चन्द्रहार रानीक गरा सँ काटि लेल, ओ रानी कै उठायकै भोमसैनक  
खटिआ पर देल, ओ सोनाक पलंग मथा पर राखि लेल ॥

१२। हौइत भिनसरवा भागि चलल ओहि सेन्ह दै, चारि कोसक तर दै  
जपर भेल जंगल मैं । लगले भोसाफिरक भेस पकड़ि लेल, माल जोर बर  
जोर लेने जाइअछि मोकामा गङ्गा मैं; जाइत गंगा घाट चिबेनिआ पहर दीन  
उठैत गंगा पञ्चल । तब कहैत अछि गंगा सँ “सुनह गंगा, चोरि कै आएल  
ही, परवत राज सौं राजा भीमसैनक गङ्गा सँ ओ सलहैसक पहरा सँ लेने जाइ

की । कहिंओ काल चटै सुदै सलहेस तकरा पार मति करहू, जाहि घड़ी पार करव हम खुनब आवि कै धर्मक्र बाँध बाँधि देब” एतवा कहि गंगा पार भै गेल आहि पार मगह मैं, मगह सँ चलत सोकामा गढ़ मैं, सात खंड डेउड़ीक बीच मैं गाड़ल । ताथरि रानीक वर मैं नीन्द नहिं टूटल, केओ नहिं जागल, डेउड़ी मैं सभक पहले सलखी नौड़ी जागलि ॥

१३ । बाढ़नी लेने अंगना बहाड़ि ओसरवा मैं ठाड़ि भेलि, तखन तजवीज करै बिना पुरुष कै चिआ एतेक बेरि थरि स्तुतलि; तखन नड़ाय देलि बाढ़नि, धार पञ्चलि अन्दरात, केवाड़ खोलि जगाए देलि हँसाबती रानी कै । उठू उठू रानी शहन बच नीन्द मेल, कोन चोर आवि घर सेन्ह देल; एतेक कहैति मैं रानी उठलि हँसाबती, रानी सेन्ह देखि गर्द कैलि । ततवा बेरि मैं दौड़ल बिलकुल नोकरिआ, दौड़ि कै घरल चारू दीस डेउड़ी, ताकै चोरक बनार कतज्ज नहिं मीले । तखन कनै लागलि हँसाबती रानी, राजाक नाम पर कनै लागलि । तखन कानि २ अचरा फारि कागज बनाओलि, नैनाक काजर पोक्हि कै मोसि बनाओलि, तखन बाम कनगुरिआ कै चीरि कलम बनाओलि, लिखै लागलि । चोरीक हाल कहि देब राजा भीमसैन कै, एतय गढ़ मैं चोरी भेल, जनमक चौकीदार थिकाह सलहेस, झनका कहैबैन्ह जे चोर माल हाजिर करै, तौ लागि झनका फुरसति नहिं । एतैक चीठी लिखि सुदीन कै कहलि खवास मंगाय लेलि, तकरा दिआ चीठी राजा भीमसैन कै पठाय देलि ॥

१४ । हेइत दुपहरिआ चीठी पञ्चल राजाक पास । राजा भीमसैन चीठी देखि तमसल, लगले झकुम देल बिलकुल बनौधिआ कै जे पकड़ि लावह सलहेस कै । तखन दौड़ल बिलकुल बनौधिआ, सलहेस लुकाए गेल, कतज्ज नहिं मिलल सलहेसक भाँज । तखन पकड़िआ ताकल, भील होल ताकल, तरेंगना पहाड़ ताकल, कतज्ज न मिले सलहेसक भाँज । हिआ हारि बैठल परतीक खेत मैं, भाखै लागल; ताहि बेरि मैं एकटा बुढ़िआ बटोहिनि आवि गेलि, से पुछै लागलि जे एतेक बनौधिआ कथीलै भाखैत कह । तखन कहैत अक्षि एक सलहेसक नाम सँ भाखैत क्षी, तखन बनौधिआ कहल जे सलहेसक भाँज बताए दे । तखन बुढ़िआ कहै लागलि जे एक ठाम हम देखलि सलहेस कै; कलालक भट्ठी पर दारू पिवैत, गाँजा मलैत, करिआ पगड़ी माथ मैं लखकी जाठी हाथ मैं, घोरआ माँटी देह मैं । एतेक सुनल बिलकुल बनौधिआ दौड़ल सलहेस कै पकड़ि, चारू दीस सँ वेरि लेल कलालक भट्ठी; तखन जाए पकड़ि लेल ओ मुसुक बाँध बान्हि देल । तब पुछै लागल सलहेस बनौधिआ कै जे

कोन जिआन भेल अक्षि जे हमरा बाँधि देल अक्षि, से हाल कह । तखन कहै अक्षि बनौधिआ जे चलह कचहरी, राजा भीमसैन कहताह हाल, हम नहिँ जानी । अगा पीका बनौधिआ वीच में सलहेस कैं लेने जाय जुमल कचहरी, दाखिल कैं देलक कचहरी में, कल जोरि सलाम कैल विलकुल बनौधिआ लिअ समुक्ताय अपन बन्धुआ ॥ १ ॥

१५ । तखन कल जोरि कै ठाड़ भेल सलहेस, जन्म सँ नोकरी कैल कहिँओ पूलक साठी न लागल, आइ कोन विखै भेल जे बन्धुआ बान्हि देल । तखन झुकुम देल जे तोहरा अक्षैत घर में चोरी भेल चोर माल पकड़ि कै हाजिर कै दह, तखन तोहरा पुरस्ति देबज्ज, बाच में नहिँ देबज्ज । तखन कहै अक्षि सलहेस जे चौदह कोस पकड़िआ चौकादारी लिखाओल, चोरक बनार नहिँ पाओल, आनू कागज जे चोरी माल गेल अक्षि तकर तमसुक लिखि देव, जन्म २ सधान कै देव; चोर माल हमर सक नहिँ धीकि । तखन जान सँ खिसिआएल राजा भीमसैन, देल झुकुम बनौधिआ कैं, लैजाह सलहेस कैं, उनटा बाँध बाँधि देव, नौ मन ढेंग उपर कै देव, कचे बाँस के फठा सौँ पीठि ओदारि देव, जाति दुसाथ कबूल नहिँ देव । तखन परल संकट में सलहेस, तखन कैनै लागल सलहेस, जे आब प्रान नहिँ बाँचन, आखिर मरना, अंकुर मेटल नहिँ जाएत, भाइ सहोदर भेतोराम सौँ भेट नहिँ भेल, बिआही खो सौँ भेट नहिँ भेल, माण बुढ़िआ धरि सौँ भेट नहिँ भेल । सुमिरै लागल असाबरी घरक गोसाउनि कैं जे जाएकै उड़री तिरिआ सतवरती दैना मालिनि होइत सूतलि फुलवाड़ी में पलंग पर तकरा जाय कहब सँबाद आवि कै कचहरी में भेट कै जाए ।

१६ । एतवा- सुनि दैना मालिनि उठलि चिह्नाए, ठाड़ि भेलि दरवाजा पर गाइक गोवर कै सवा हाथ धरती नीपि लेलि, सम देव मुनिक नाम अरोधि कै सुरुजक मार्यं सगुन उचारै लागलि । सुरज साँचे २ सगुन उचारि दह जे कोन राज चोर बसैत अक्षि, केकर बेटा, केकर भगिना, को ओहि चोरक नाम धीक; एतेक हाल कहि दह । तखन एतेक सुनि कै उठलोह मालिनि, जुमलोह पुलवाड़ी माँभा, सोलहो सिंगार पेन्हि लेलि, जाढ़ूका पूलडाली बन्धार लेलि, पूल तोरै लागलि, रंग विरंग पूल तोरि लेलि, काँचे नैंग अराची तोरि लेलि । चललोह खामीक उदेस, जाए जुमलीह कचहरी माँभा में, कल जोरि मिनती कहैति अक्षि; राजा भीमसैन के कहै लागलि, जे बड़ सुकुमार हमर खामी सलहेस, मारि संहल नहिँ जाइकैनि, कनिएक बन्धन खोलि दिअ, जहाँ सौँ होएत तहाँ सौँ

चोर माल हाजिर कै देब। ताहि पर तमसल दीमान, जे चिआक जाति कहाँ  
सौँ लैवै चोर माल; जौ लागि हाजिर करवै नहिँ, तौ लागि फुरसति नहिँ  
देवौक। तखन राजा भीमसैन कहैत छथीन्हि जे बन्धन खोलाए देवौक, एक  
एकरार हमरा पास लिखि दह जे आठम दीन चोर माल हाजिर करी, नहिँ  
हाजिर करी, तौ नौम दीन तोहरा सौ विबाह करी; तकर अकरार लिखि  
दाखिल करह, ओ लिखाए लेल। तखन दौना मालिनि कहै लागलि जे साते  
दीन मैं चोर माल पकड़ि कै हाजिर कै देब, से दुनु तरफ अकरार भै गेल।

१७। तखन उठलीह मालिनि सलहेसक बन्ध खोलै लागलि अपने हाथ सौँ,  
अगा पक्ष बिदा भेल। तखन सलहेस पुकै छथीन्हि मालिनि सँ जे की कहिकै  
हमरा बन्ध खोलौलिंहि। तखन मालिनि कहै लागलि जे अपन इजतिक अक-  
रार लिखि आठ दीनक जे चोर माल आनि देब ओ हाजिर कै देब, तखन  
अहाँ कैं खोलाओलि अक्षि। तखन सलहेस कहैत छथीन्हि जे कोन चोर थीक,  
तब मालिनि कहै लागलि जे चुहड़ माल मोकामा गए मैं बसैत अक्षि, जगतक  
भागिन थीक, वैह चोराए कै लै गेल अक्षि। बख पैख सलहेस जे चोर माल  
पकड़ि कै लै आवह; ओना नहिँ पकड़ल जाएत, भेद बताए देत छी जे जाऊ  
नटक टोल, जाए कै सभटा बस्तु मंगनी माँगि कै ढोलक, मँगदर, खनवी,  
भीलम, खटिआ, मचिआ, सिस्को, भैसा, कै आवह। सलहेस तखन मंगनी  
माँगि कै लै आएल, सलहेस मालिनि कै पास सपुर्द कै देल। तखन कहैत छथीन्हि  
दौना मालिनि ई सभ भेद आओर बता दैछी, मथाक टोक मुड़ाए दिअ, जुलपी  
रखाए लिअ, तसरक धोती काह लगाए लिअ, उत्तम रंग ताखी मूँड वैठा  
लिअ, घोह आ माटी गात लगाए लिअ, दुइ चारि दंड लगाए लिअ, जे असले  
नटक भेस लागे।

१८। तखन दौना मालिनि दक्षिनक चीर पहिर लेलि, पाटी समारि लेलि,  
नैना काजर पेन्हि लेलि, सीको२ मिसी बैठाए लेलि, चोली पहिर लेलि, हाथ  
मैं बाँक पहिर लेलि, पैर मैं काड़ा पहिर लेलि, माँग मैं तरुचन्द टिकुली  
पहिर लेलि, असले कसबीन भेलि। दुनु आदमी अल्हा गावै लागल, अल्हा  
सुनि कै मोरंगक लोक चौतरफी घेरि लेल, देखै लागल तमासा, चिन्हले लोग  
अनचिन्ह मैं गेल, तखन ओहि ठास सौँ डेरा उठाए देल, तखन चलाल चोर  
पकड़ि, पङ्क चख गंगा धाट पर। ता मैं सुनलन्हि गंगा सलहेसक अवाइ, धाटे धाटे  
नाओ देल डुबाइ, अपने ब्राह्मनीक रूप थै कंगनिआ चढ़लि। मैं गेल गंगाक  
लग मैं जे कतज नाओ दिअ बताए जे पार उतरि कै जाएब ओहि पार।

तखन गंगाजी कहै लगलथीन्ह जे नाओ गेल भसिआ ; तों फीरि कै घर अप्पन जाह ; घर हम नहिँ फीरि कै जाएब, सुखले नदी पार भै जाएब । गरक चन्द्र-हार उतारि कै जल में राखि देलि, ताहि पर चङ्गि लेल नट नटिन ; भासल जाए चन्द्रहार, ताहि पर चङ्गि नट नटिन, पार उतारि गेल मगह मैं । मगह सँ मुंगेर जुमल, राति विराति बलवे पङ्गँचल, भोकामा गाम मैं गाढ़ी ताकि कै डेरा खसाए देल, तखन सभ बस्तु टाँगि देल, सिरकी तानि देल ।

१९ । तखन अपने बैठल सलहेस ; अपने नटिन चललीह भरि मड़ हरवा लै गाम पर हरवा बेचै, लै गे गिरधाइन हरवा ले, तखन हरवा बेचैति२ पङ्गँ-चलि चुहड़क दरवाजा पर । सात नीन्द सूतल सात खण्ड डेउढ़ी मैं अपने मालिनि ठाड़ि भेलि दरवाजा पर, जादू सँ देलि जगाए । बक दै उठल चेहाए सातो खण्ड केवाड़ खोलि कै दरवाजा पर आएल, पुकै नटिन कैं जे कथीला ऐलीह दरवाजा पर । जाति कै हम नटिन थिकज्जँ, दुइ चारि पैसा खातिर हम ऐलज्जँ दरवाजा पर । तखन चूहड़ माल कहैत छथीन्ह जे हमरा घर मैं नहिँ माए नहिँ बहीन नहिँ इस्ती, तखन हमरा सौं की लैबै ओजह इनाम । तखन बोले लागलि नटिन राति हम सूतल छलज्जँ अप्पन सिरकी मैं, सपना मैं देखलि जे तोहरा घर मैं एक चन्द्रहार छज्ज, से इनाम दह हमरा तब तोहरा मन पुराएब । तखन खुबसुरति देखि चन्द्रहार आनि देल जे हम चोरी कै लैलज्जँ केओला गङ्ग सौं, राजा भीमसैनक घर सौं, सलहेसक पहरा सौं से तोहरा इनाम दैत छी । चलू, अपना सिरकी मैं ओहि पलंग पर मन पुराए देब । आगा माथा पर पलंग, पाकू नटिनिआ गेल अपना सिरकी मैं ॥

२० । ता मैं सलहेस सिरकी तेजि देल, लावै गेल अपना भाई मोतीशाम ओ भगिना कारी कन्तु ; सात सौं हाथी मकुना लै आवि कै सिरकी बेरल । ता मैं नटिनिआ पलंग ओद्वाए देलि, ताहि पर चुहड़ माल कै तेल फुलेल दै सुनाए देलि । ता मैं फरीह भेल, जुमल सलहेस सभ लसकर लै, धेरि लेल सिरकी बीच मैं चुहड़ माल सूतल । देबो असावरी देलि जगाए जे विचा कारन सुदै तोर जुमल सलहेस । एतवा कहैत उठल चिहाए, दोहरि काक लागाए भै गेल ठाड़, छुरी लेल हथवा, एक बेरि छरपल चुहड़ माल, उपर उड़ि गेल सै पचास हाथ, खसल हाथिक हुलकाक बाहर, लड़ि लागल सलहेस से । चुहड़ माल जहिना पैसे बकरी मैं झड़ार, तहीना करपल फिरे चुहड़ माल, ज़भर करपै तेहर हाथी कटिते जाए, सात सै मकुना कै एक दम सै काटि देल, तीनि

राति दीन परत्तल लड़ाई; तखन तीनू वापुत के खेहारने फिरे परतीक खेत में।  
उठलि नटिन, पकड़लि चुहड़ मालका वाँहिँ, हम जातिक वासबीन, हमरा लग  
कतेक मोसाफिर अवैत अक्षि, तकरा सभ मौँ लड़ने हमर रोज हरज छोइत  
अक्षि, खोस तेजि दह, चलह सिरकी मैं मन पुरार देब। चुहड़ माल सिरको  
मैं आवि कै पलंग पर रहल सूति। नीन्द अहिदा राखि देलि, चाल कैलि  
राजा सलहेस कैं ओ मोती राम कैं, आवि कै अप्पन मुदे वानू ॥

२१। एतवा सुनि कै पलंग लगाए साते दीन मैं चोर माल वानि कै चलल  
नट नटिनिआ, जुमल गंगा घाट पर चोर माल लैकै, गंगा मैं सातो सै हाथी  
जिआ लेलक जाटू सौँ, नटिनिआ गंगा भैगेल पार, रातुक चलवे दीन मैं पज्जचल  
राजाक कचहरी जाए, चोर माल देल समुझाए। चोर देखि कै राजा भीमसैन  
कै धैरज नहिँ रहल। तखन चुहड़ माल कै देलेक खेलि, सभटा जवाब कहि  
देल जे हम निचै चोरी कैल सलहेसक नाम जानिकै झनका पहरा मैं। इ  
सुनि राजा भीमसैन खुशी भेल, पाँचो टूक कपड़ा, पाँचो हथिआर, अपना  
चेक घोड़ी देल; बकसीस दै बिदा कैल। तखन दैना मालिनि कै राजा सल-  
हेस राजा भीमसैनक पुलवाड़ी करै जन्म भरि रखवारी। इति ॥

### TRANSLATION OF THE SONG OF KING SALHES.

1. Morning came, and, Lo, Dauná Málin stands in the doorway, and with clasped hands prays reverently unto the gods and saints: "Hear me, Ye fifty-six *krors* of gods of heaven, and Thou, O Indra, who hast given me birth, and who in my birth-chamber on the sixth night thereafter didst write (in the book of fate) that I should wed one like unto Salhes. For him have I kept my bosom covered with my body-cloth, nor have I ever cast eyes upon another man, nor from my birth have I adorned me with vermillion. For such a spouse, have I built a bridal chamber of fresh bamboos. I have made and adorned a scarlet bed, and on it spread a well swept mattress for him. With a split reed have I applied silver spots to my brow, for the sake of my spouse."

*REFRAIN*—"O fair one, will he come?"

2. Lo and behold, morning came, and as the cuckoo sings, she stands in the doorway, and reverently with clasped hands prays unto the fifty-six *krors* of gods: "Hear, O Ye companions of Indra in heaven, and Thou who didst give me birth, and who, in the birth-chamber on the sixth night thereafter, didst write (in the book of fate) that I should wed one such as Salhes. From my girlhood have I kept my bosom covered with my body-cloth, nor have I ever cast eyes on another man, nor from my birth have

I adorned the parting of my hair with vermillion. For him have I built a bridal chamber of fresh bamboos, and on a crimson bed have I spread a mattress of varied colours. And with a split reed have I applied silver spots to my brow."

REFRAIN—"O fair one, he will come."

3. "From childhood was I brought up, and all these riches did I collect in mine house, yet still my spouse Salhes came not. For him did I plant a garden, and set therein flowers of varied hue; the *Belí*, *Chamelí*, *Bulkunj*, *Newár*, *Tekhari*, did I set in the garden for Salhes. I prepared rolls of *sá'chí* betel, and *medini* and *gājá*, but still Salhes came not to Morang. Without a spouse how can I pass my days? Weeping and mourning for him will I leave the kingdom of Morang. I will go to the heart of the land and seek my husband; when I meet my lord Salhes, with him will I enjoy the kingdom. If I meet him not, broken-hearted will I turn, and in sorrow and affliction will I drown myself, nor ever will I return to Morang. From my birth have I been melting gold for ornaments, yet never have I worn them; to-day would I wear them, and look upon myself in a mirror, that I may behold of what sort is my beauty."

4. The Málin adorned herself in her jewels and sat down, and beheld her beauty in the mirror. "My face is very lovely, but the parting of my hair longeth for one grain of vermillion." So she left the house in anger, and tied up all her jewels in the edge of her garment, and departed. "I will leave the city of Guzrát, and will enter the heart of the land and seek Salhes, where I may find him. When I meet My Lord, with him will I come back to the kingdom of Morang. If I meet him not, broken-hearted will I return. And in sorrow and affliction will I drown myself and die."

5. As dawn became morning, weeping she leaves her home, and gazes in every direction: she stands on the road and laments,

"I meet no traveller on the way,

"Nor do I meet my comrade,

"By whom shall I send my news?"

Broken-hearted went Málin; weeping did she go in search of her spouse. Step by step she went. She went a league, and reached her garden; when she beheld the flowers she fell upon the earth, and fainted, and then rolling on the ground she began to weep. When they heard her sobs, her companions, friends, and sisters came, even at dawn, to her garden. And one said to another, "Go, and ask our friend 'What sorrow is thine; that thou weeppest in the garden'. Hath she been abused by her father and mother, or have the neighbours blamed her; that she hath come in sorrow to the garden?"

6. Then Champá asks her "Why didst thou leave thine house?" and Dauná Málín replies, "For one Salhes did I leave mine house. I left mine house for my spouse Salhes." "Let us five friends (including Dauná) go to the banks of the Kamlá, where thy spouse Salhes will come to water his elephant. If we find thy lord Salhes there, we will tempt him and take him by magic. We will bring him to thy garden and will build a bridal bower and marry him to thee. Only thou of us wilt behold his face, we will scatter *til* and *kus*\* upon him, and give him to thee." Then the five sisters went to bathe in the Kamlá, and arrived at the river bank just at midday. They stood and gazed upon the road to see whence Salhes would come. Then they took off their apparel, and laid them there, and floated an offering of sweet oil upon the Kamlá.

7. They float the offering on the Kamlá, and reverently with joined hands they pray, saying, "O Kamlá, cause Salhes to come quickly that we may behold him." Having said this, the five sisters dived into the waters of the Kamlá. Then the seats of the fifty-six *krors* of Indra and the gods shook, and they went and rushed into the Kachaharí, in which Salhes was sitting, and charmed him. They told Salhes the whole story, how "For thee five sisters for twelve years have kept their bosoms covered. They have prayed unto us 'Tell him to come to the bank of the Kamlá that we may see our Lord.'" The news reached Salhes, and he replied, "I will not go, I will send my parrot, and he will bring me a *bedulí*,† that I may shew to my friend as a token of my love." And so this news was told Salhes, and immediately he ordered his man Jhinmá to bring his parrot from his palace. His man Jhinmá has gone; the cage is hanging within seven palaces (one surrounding the other). He took the cage, and brought it, and laid it before his master in the midst of the Kachaharí. He took the parrot out of the cage, and let it fly. The parrot abandoned the surface of the earth and the sky above, and taking the middle regions it flew in circles, and departed for the bank of Kamlá. The five sisters sported madly in the Kamlá, and above them the parrot flew in circles. Now it gazed around on all sides, and now with half closed eye at the beauty of the damsels, and again it would cast a glance upon the *bedulí*. Of a sudden it swooped down, and fled off with a *bedulí*. It took it from the forehead of Dauná Málín. The parrot took the road to Pakariá, through the *Súl* forest; and there in the kingdom of Pakariá, it laid the *bedulí* between the two friends in the midst of the Kachaharí. When he saw the *bedulí* he was mightily pleased in heart. "If the *bedulí* is so fair, how fair must be the woman who owns it."

\* This is the procedure adopted in making an irrevocable gift.

† A spot of silver leaf worn by women on the forehead.

8. Saith Salhes, "Hear, O parrot, whose *beduli* thou hast taken, if she pursue thee (and find it here) our fair fame will be destroyed: Let not that be so: Haste thee, and take it to the *Sil* forest." The parrot went to the *Sil* forest, and sat upon an *asok* tree. The sisters gazed and gazed till their hearts broke: four of them turned, and went heart-broken to their homes, but Dauná Málin lay there despairing.\* When dawn appeared, the parrot flew and came to her, and gave her the *beduli*. "Take it, O Málin; go thou to Morang, and sit in thy garden, and I will send to thee Salhes."

9. Dauná Málin returned to her garden, and at dawn Salhes arrived. He travelled the long night through to the garden in the kingdom of Morang. As morning arose Salhes arrived in the garden.

10. Morning came, and the cuckoo sang. Up rose Málin, and taking a flower basket, she stood in the garden. She plucked the flowers, and tied a necklace for Salhes. At that moment there came a thief from a strange country. His name was Chuhar Mál, and his home was in the fort of Mokámá. At midday he roamed from house to house. He wandered through Pakariá, noting houses, but in Pakariá he could not find a house worthy of him. He searched and searched, and found the palace of king Bhím Sain. Chuhar Mál noted the palace and went away, and rested in the *jangal* two or three *kos* off. He commenced to meditate on Asávarí, his family goddess: "I have worshipped thee in the fort of Mokámá from my birth up. Throughout my whole life I have never committed a theft, but I heard that the young Salhes hath been born in Pakariá. He is a great man, and hath undertaken the guardianship as *chaukidár* of fourteen *kos* in Pakariá. Such fear is there of his prowess that no one's foot is firm to commit a theft in his beat."

11. It was hearing this report that Chuhar Mál had come to attack Salhes. He tied his pig-tail into a tight knot, and his body-cloth tightly round his waist.† On every limb he tied tens of thousands of knives, and by his side a shield. First he took a knife in his hand, and sat upon the earth. Then he took his position, and lying upon his belly on the ground, began to dig a mine (*sendh*). He kept under ground for a distance of two or three *kos*, and as he dug he arrived within the kingdom of Pakariá. As morning dawned he began to dig into the king's stronghold, and as he dug he broke in at the quiet room in which Queen Hansábati was sleeping on a golden bed. It was there that Chuhar Mál the thief entered. Close to her head he broke into the room, and Chuhar Mál rested against the bed. Trust not the caste of Dusádhs! He raised his head and

\* A person is said कुसोथरि देव, *Kusothari dev*, when as a last resource he makes a bed of *kus* grass by the side of some sacred spot, and vows not to leave it, till his boon is granted by the gods.

† Two precautions which thieves adopt to prevent their being caught.

looked about the house for property, but could find none. He only saw Hansábátí sleeping on the golden bed, and tens of thousands of jewels on her limbs. Chuhaṛ Mál looked at them, and considered what thing he should take. "I will take two things, the golden bed, and the necklace on the neck of the queen." As he said this morning came, and therefore he cut the necklace from the neck of the queen, and, lifting her up, laid her on king Bhím Sain's (empty) bed, and took the golden bed upon his head.

12. As morning broke he made off through the mine for four *kos*, and then emerged from it in the midst of the forest. Immediately he dressed himself as a traveller, and forcibly went off with his booty to Mokámá fort. As he came to the meeting of the rivers on the Ganges bank, a watch of the day had passed. Then he addressed the Ganges thus, "Hear, O Gangá, I have committed theft, and come to thee, and it is from the kingdom of the hills, and from the fort of king Bhím Sain, and from the beat of Salhes, that I bring the booty. If ever Salhes come in search of me, let him not pass over thee. If ever thou bearest him across, at that hour will I be enraged, and by the power gained by my virtues, will I bind thy streams with a dam." He spake so far and crossed the river into the land of Magadh, and from the land of Magadh, went to Mokámá fort, and buried his booty within the innmost of seven houses. All this time the sleep of the queen in her palace was not broken, nor did any one wake. In the palace the first to wake was the damsels Salkhí.

13. She bore a broom and swept the court-yard, and then stood in the verandah of the palace. Then she began to think to herself about the queen, "How can a woman stay so long in bed when her husband is not with her?" So she dropped her broom, and ran into the inner chamber, and opening the door awakened queen Hansábátí. "Rise, Lady, Rise, thou sleepest soundly; some thief hath come and dug a mine into the house." As she spoke, Queen Hansábátí arose, and seeing the mine, cried out aloud. By that time all the servants had run up, and surrounded the house on all sides, searching for traces of the thief, but nowhere could they find them. Then Queen Hansábátí began to weep, and weeping to call on the name of the king. At length, weeping and weeping, she tore her upper garment for paper, and rubbed off the collyrium of her eyes for ink. She pared the little finger of her left hand for a pen, and began to write a letter. "I would tell king Bhím Sain about a theft. A theft has taken place in the fort. From his birth Salhes hath been its Chaukidár, tell him to produce the thief and his booty. Till then let him not be set at liberty." Such a letter did she write, and told the damsels to call a man-servant, and sent the letter by him to king Bhím Sain.

14. About midday the letter reached the king. He saw the letter, and flew into a rage. At once he told all his Banaudhiá peons to arrest

Salhes, and bring him before him. Away ran all the Banaudhiás, but Salhes hid himself, and nowhere could they find a trace of him. Then they searched throughout Pakariá, and through the swamps and marshes. They searched through the mountains of Tarenganá, but nowhere did they find a trace of Salhes. Broken-hearted they sat in a fallow field, and began to hang their heads in shame. Just then an old woman traveller passed along the road, and began to ask them why so many Banaudhiás were hanging down their heads. They replied that they were hanging down their heads through shame at the name of one Salhes, and asked her to give them a trace as to his whereabouts. The old woman said, "I saw Salhes somewhere. He was drinking spirits at the still of a spirit-seller, and rolling *gājá* in his hands. He had a dark blue turban on his head, and a brown stick in his hand, and had besmeared his body with damp earth, (like a gymnast)." Immediately all the Banaudhiás ran to catch Salhes, and surrounded the distiller's still. Then they went up to him, and arrested him, and tied his arms behind his back. Then Salhes began to ask the Banaudhiás, "Tell me what fault have I committed that ye have bound me." The Banaudhiás replied "Come to the Kachaharí, king Bhím Sain will tell you the reason why. We do not know." Before and behind went the Banaudhiás, in their midst went Salhes, till they got to the Kachaharí, where the former presented Salhes in the Kachaharí and with clasped hands all the Banaudhiás exclaimed, and (asked the king) to take charge of the prisoner.

15. Then with hands clasped Salhes stood before the king, and said, "From birth have I been thy slave, and never even have I been branded by a flower. To-day what has happened that I am bound in chains?" Then king Bhím Sain said "In thy presence a theft has taken place in my palace; arrest the thief with his booty, then thou wilt be released. Till then thou wilt not be set free." Then said Salhes "I am responsible for the guardianship of fourteen *kos* of Pakariá, but I have found no trace of the thief. Bring paper and I will write a bond for the value of the stolen property, and through all my future lives will I pay it off. I cannot (find) the thief and his booty." Then king Bhím Sain was enraged in heart, and ordered his Banaudhiás thus, "Take Salhes away from my presence, and tie his hands behind his back. Lay nine maunds of the trunk of a tree on the top of him. Skin his back with a split length of green bamboo. A Dusádh by caste will never confess." Then into affliction fell Salhes, and he began to cry, "Now my life will not escape. I must die in the end. Fate cannot be wiped away. I have not seen my own brother Motíram, nor have I seen my wedded wife. I have not even seen my old mother." He began to think upon Asávari, the goddess of his

family, saying "Go, and tell my wife, the faithful Dauná, with whom I have eloped, where she is sleeping on her bed in the garden. Tell her to come to the Kachaharí to see me."

16. When Dauná Málín heard the news she arose and gazed round in horror. She stood in the way, and smoothed a cubit and a quarter of the ground with cowdung, and, having called upon all the gods and saints, asked for a sign from the sun.\* "O sun, tell me a true true sign, (that I may know) in what kingdom the thief dwelleth. Whose son is he, and whose nephew, what is his name? Tell me all this." (The sun told her) and when she heard the sign she arose and went into the midst of the garden. She adorned herself in all the sixteen graces, and made a magic flower basket. She began to pluck flowers, and plucked them of varied hues. She plucked fresh cloves and cardamoms. She then went to look for her lord, and entered into the midst of the Kachaharí. With clasped hands, she said humbly to king Bhím Sain, "Very tender is my lord Salhes. He cannot bear a beating, unloose his bonds for a time, and I will bring the thief and his booty from wherever he may be." Then in a rage the Prime Minister said "Whence can a woman bring a thief and his booty? Until thou bringest them, I will not release him." Then said king Bhím Sain, "I will have him released, but write a bond in my favour. 'I will bring the thief and his booty on the eighth day from this. If I do not bring him within that time, then, O king, I will marry thee.' Write a bond to that effect." And so he made her do. Then Dauná Málín said "Within seven days will I bring the thief and booty." And so each party ratified the bond.

17. Then up rose Málín, and unloosed her lord's bonds with her own hands, and they went away one behind the other. Then Salhes asked Málín how she had got his bonds unloosed; and she said, "I gave my chastity in bond that Salhes would bring the thief within eight days. Thus I got thee unloosed." Then Salhes asked her who the thief was, and she told him it was Chuhaṛ Mál, who lived in Mokámá, the nephew of Jagat, who had committed the theft. "Act like a man, Salhes, that thou mayest arrest the thief with his booty. He can be caught by no ordinary means; I tell thee an artifice. Go thou to the quarter of the *nāṭs*, and borrow all their goods and chattels, a drum, a club, a hoe, a *jhilam*, a bed, a chair, a tent, and buffaloes." Salhes then went and borrowed all those things, and made them over to Málín. Then said Málín "All these further stratagems I tell thee. Shave off the pig tail from thy head, and let thy hair be short. Wear a tight silk waist cloth; put on thy head a

\* Lit. Head of the sun.

fine coloured cap ; smear thy body with moist earth, and exercise thyself\* three or four times, that thou mayest appear a true *nat*."

18. Then Dauná Málín appareled herself in garments of the south, arranged her hair flat over each temple, applied collyrium to her eyelids, and between each of her teeth she inserted black dye. She put on a tight fitting boddice, and an armlet on her arm, around her feet anklets, and on her forehead silver spots like the moon surrounded by stars; and thus she made herself appear a real dancer.† The two then began to sing the song of Alhá and Rudal (after the manner of *nats*). Hearing the cry of Alhá all the people of the Morang came, and surrounded them, and began to see the show : and behold, those whom they knew were unrecognized by them. Then the two lowered their tent, and went to catch the thief, and arrived at the Ganges bank. In the meantime the Ganges heard of the advent of Salhes, and all along its banks it sunk the boats, and taking its proper form of a Brahmaní woman mounted its highest bank. They reached the bank of the river, and asked her to show them where they could find a boat, that they might cross the river. Then the Ganges said "All the boats have been borne away by the stream, return ye, then, to your own house." "We will not return, but will cross the river as if it was dry land." She took off her necklace, and laid it upon the water, and the *nat* and the *natin* mounted on it; away floated the necklace, and upon it the *nat* and *natin* crossed the river into Magadh. From Magadh they hastened to Munger, and travelling the whole night arrived at Balawe, and selecting a grove in the village of Mokámá they fixed upon it for their lodging, and hung up all their property, and pitched their tent.

19. Then Salhes rested himself and sate himself down, and the *natin* putting a bundle of beads on her head went to sell them in the bazar. "Buy, O mistress, buy my beads," cried she. Then selling and selling beads she arrived at Chuhar's outer gate. He was sleeping the sleep of seven sleepers within his seven houses, and Málín herself stood at the door, and by her magic awoke him. He woke with a start, and gazed around in wonder, and opening the doors of the seven houses, he came outside asking the Málín why she had come to his house. "I am by caste a *natin*, I have come to thy house for two or three pice." Then said Chuhar Mál "In my house there is no mother, nor sister, nor wife. How therefore canst thou expect any present from me?" The *natin* replied, "Last night I saw in a dream in my tent that in thy house there is a necklace. Give me that as a present, and I will fulfil all thy heart's desires." Now when he saw her beauty he went and brought the necklace, saying, "I stole this

\* See देख in Vocabulary.

† Not a strictly accurate rendering of the word in the original; see Vocabulary.

from Fort Keolá, from the palace of king Bhím Sain, and from the beat of Salhes. This necklace I give thee for a gift." She replied "Come to my tent, and upon that golden bed of thine will I fulfil thy heart's desires." Front with the golden bed upon his head went Chuhaṛ, and behind him the *natiṇ*, to her tent.

20. In the meantime Salhes had left, and went to call his brother Motí Rám and his nephew Kári Kant, and taking with him seven hundred male elephants with small tusks, surrounded the tent with them. While he was doing this the *natiṇ* spread the bed, and making Chuhaṛ Mál to lie upon it, applied sweet-oil to his body. By this time morning dawned, and Salhes arrived with all his army, and surrounded the tent, in which Chuhaṛ Mál was sleeping. His goddess Asávarí awoke him saying "For the sake of a woman, thine enemy Salhes hath come." On this he arose and looked around, and, tying his sleeping cloth around his waist, stood up. In his hand he took a knife. He gave one jump, and flew into the air to a height of fifty or a hundred cubits. He fell outside the circle of elephants, and began to fight with Salhes. He leaped even as a wolf doth into a flock of goats. Wherever he jumped there he slashed an elephant. He cut down at once the seven hundred male elephants with small tusks. For three days and nights the fight lasted, and then he pursued the three brethren in a fallow field. Up rose the Málin, and caught the arm of Chuhaṛ Mál. "I am by profession a dancer, and many are the travellers who come to me. If thou fight with them, my earnings will all diminish. Cease thine anger; come to the tent, and I will fulfil thy heart's desires." Chuhaṛ Mál then returned to the tent and lay upon the bed and slept. She put him under the influence of Ahidrá the goddess of sleep, and called to king Salhes, and Motíram, "Come and bind your foe."

21. When they heard this they came and tied the thief and his booty to the bed, and within the seven days, the *nat* and the *natiṇ* hastened to the bank of the Ganges with him. In the Ganges the seven hundred elephants returned to life, and by magic the *natiṇ* (and her husband) crossed the river, and travelling by night, arrived in the day time in Rájá Bhím Sain's Kachaharí and made over to him the thief with his booty. When he saw the thief, the king could not restrain his surprise. Then they unloosed Chuhaṛ Mál, and he told the whole story; how he had indeed committed the theft, hearing of Salhes's reputation, and from Salhes's beat. When king Bhím Sain heard this, he was pleased in heart, and gave Salhes a complete suit\* of clothes, five weapons, and his own special mare; after giving him these presents he allowed him to depart. Thereafter, with

\* पगड़ी a turban, चदर a sheet, धोती a *dhoti*, सिरजे a body-cloth, and तोन्ती a handkerchief.

Dauná Malin, king Salhes remained in the garden of king Bhím Sain, and guarded it for the rest of his life.

This concludes the prose part of the reading book.

The first poetical piece given is four songs of the *Marsíú*, celebrating the death of the brothers Hassan and Husain, and sung by Muhammadan boys at the Muharram. They are good examples of the Musalmán dialect of the country, which differs little from that of the Hindus. They are written exactly as dictated by a choir of little boys whom I picked up two years ago in an outlying village. It is noteworthy that they also sung songs in U'rdú, which they knew by rote, but could not understand. The boys were quite uneducated: they did not know how to read or write, and had never left their native village.

## ॥ अथ गीत मरसीआ ॥

### ॥ पहिल ॥

बीबीक चंगना चंदन घन गक्षिआ रे हाए हायठ ॥ ओहि उपर कागा मङ्ग-  
झाई कै रे हाए हायठ ॥ १—॥ नहाय सोनाय बीबी बैठलि चंगन माँ रे हाए  
हायठ ॥ दखा अगुरीआ केशवा भारै रे हाए हायठ ॥ २—॥ देवउ रे कगवा  
कान दुन सोनमाँ रे हाए हायठ ॥ कज्ज काग रनक खबरीआ रे हाए हायठ ॥  
—३—॥ कि कहन आहे अमाँ रनक खबरीआ रे हाए हायठ ॥ खुजल तय-  
अरिआ हँशा लड़े रे हाए हायठ ॥ ४—॥ जाही वन आहे अमाँ सिकिओ ने  
डोलै रे हाए हायठ ॥ ताहि वन हँशा कै लड़े रे हाए हायठ ॥ ५—॥—॥

### ॥ दोसर ॥

एहि दसो दिन सैचाद बसवा कटोलकै रे हाए हायठ ॥ सेहो बसवा भेलै विस-  
रनमा रे हाए हायठ ॥ १—॥ एहि दसो दिन सैचाद लकड़ी चिरोलकै रे हाए  
हायठ ॥ सेहो लकड़ी भेलै विसरनमा रे हाए हायठ ॥ २—॥ एहि दसो दिन  
सैचाद लकड़ी बन्धोलकै रे हाए हायठ ॥ सेहो लकड़ी भेलै विसरनमा रे हाए  
हायठ ॥ ३—॥ एहि दसो दिन सैयद कगता सटोलकै रे हाए हायठ ॥  
सेहो कगता भेलै विसरनमा रे हाए हायठ ॥ ४—॥ एहि दसो दिन सैचाद  
सेहला बेसाहलकै रे हाए हायठ ॥ सेहो सेहला भेलै विसरनमा रे हाए  
हायठ ॥ ५—॥ एहि दसो दिन सैचाद पगड़ी बन्धोलकै रे हाए हायठ ॥  
सेहो पगड़ी भेलै विसरनमा रे हाए हायठ ॥ ६—॥

## ॥ तेसर ॥

वन मेँ रोये कोइल जंगल मेँ रोये पातमा० ॥ वर मेँ रोये दुलहिनि अभागलि  
है हाए हाय० ॥ १—॥ एक रोये अमाँ दौसर रोवे चन्ना रे हाए हाय० ॥  
तेसर रोवै दूध क्षाड़ि बलकवा रे हाए हाय० ॥ २—॥ —॥ —॥ —॥

## ॥ चौठ ॥

दौड़ल आवै सहेलिआँ लेलै आवै बीबी हाय रो । कमर बाँधे कुरिएँ कटारे  
है हाए हाए ॥ १ ॥ मेमिनाक डरे सैअद कुइआँ मोँ नुकाशल रे हाए हाए ॥  
मकरा जाल लगावै रे हाए हाए ॥ गिर्गीट चुगली कैलकै रे हाए हाए ॥ २ ॥

TRANSLATION OF THE MARS'IA, OR THE ELEGY OF  
HASSEN AND HUSAIN. A SPECIMEN OF THE  
MUHAMMADAN DIALECT.

## (1)

1. Woe, woe, in the court of the lady there is a clump of sandal trees, over this a black crow hovered.
2. Woe, woe, the lady bathed and sat in her court, and combed her hair with her ten fingers.
3. Woe, woe, "I will give thee, O crow, gold for thy two ears; Tell me, O crow, the news of the battle."
4. Woe, woe, O mother, what news can I give of the battle? (Thy beloved's) soul is fighting with a drawn sword.
5. "In the dense forest, where the reeds are motionless, his soul is fighting."

## (2)

*The neglected táxiá.*

1. In these ten days the *Sayyad* has cut bamboos and forgotten them. In these ten days he has split wood, and forgotten it: He has tied it up, and has forgotten it. He has covered it with paper, and the paper has been forgotten by him. He has purchased a Muharram turban, and has forgotten it; He has prepared his turban, and forgotten it.

## (3)

1. In the wood weepeth the cuckoo, in the forest weepeth Fátimá.\* In the house weepeth the unfortunate bride.

\* Mother of Hassan and Husain.

2. In one place weepeth the mother, in another weepeth Channá.\*  
In a third the child hath left the breast and weepeth too.

(4)

1. The lady came running accompanied by her friends. He fastened knives and dagger to his waist.
2. Through the fear of the infidel, the *Sayyad* hid himself in a well.
3. The lizard has spoken malicious words, and (at his instigation) the spider has spun his net.

The next songs are purely women's songs. In the month of Bhádo (August and September), that is, in the height of the rains, when snakes abound, the poor women of the village go about begging at the houses of their richer neighbours, and singing these songs. They are all in honour of the Snake god, and contain some peculiar ideas. The language is most colloquial, and full of diminutive terms of endearment. As printed, they are exact copies of what the women sung.

## ॥ अथ गीत नाग ॥

अथल पथलकेर जंतवा है जंतवा बेल बुरकेर हथरा है हथरा । पिसय  
बैठलि ब्राह्मन बेटिआ नाग घोड़ल युफकार है बाबू नाग दुलखआ । जौँ हम  
जनितज्जँ नाग पिसल जैताहचरहिँ मारि भुरि दिवज्जँ है बाबू नाग दुलखआ ।  
जे मोर नाग के गज्जम भिख देतीहि लाल लाल बेटवा खेलौती है मोर नाग  
दुलखआ । जे मोर नाग के भिखिआ छपौती साओन भदौआ पछतौती है मोर  
नाग दुलखआ । जे मोर नाग के महुआ भिख देतीहि कारी कारी बेटवा खेलौती  
है मोर नाग दुलखआ ॥ १ ॥

अपने जे चललाह नाग गंगा असननमा नागिनि रोदना पसारलन्हि है मोर  
नाग दुलखआ । अपने जे खाथि नाग पानकेर है बिरवा नागिनि सिठिआ  
बटोरथि है मोर नाग दुलखआ । अपने सुतथि नाग लाली है पलंगिआ नागिनि  
लोटे गोडथरिआ है मोर नाग दुलखआ । अपने जे बैसला नाग नौगक गक्किआ  
नागिनि नौग बटोरथि है मोर नाग दुलखआ ॥ २ ॥

चलइति चलइति पैआँ पिरा गेल भिखिओ न देव गरबैतिनि है मोर नाग  
दुलखआ । कहाँ गेल किए भेल गामक पटवरिआ भिखिओ न देए गरबैतिनि  
है बाबू नाग दुलखआ । कहाँ गेल किए भेल गामक गोड़ैतवा भक्षण दय भिखिआ

\* Sister of Fátimá.

दिअवह है मेर नाग दुलखा। सगरे समैआ नाग बैसि जे रहलाह भादव  
रठना रटौलन्हि है बाबू नाग दुलखा॥३॥

अपने जे बैसलाह नाग पौखरीक मिँडवा हमरा सौंभिखिआ मंगौलन्हि है  
बाबू नाग दुलखा। अपने जे खाए नाग पाकल पान बिरवा नागिनि बिरिआ  
खगावे है बाबू नाग दुलखा। जब हम जनितज्ज जासुन फिरिआदि करताह  
आम कोड़ि जासुन खैतज्ज है बाबू नाग दुलखा। जब हम जनितज्ज बड़हर  
फिरिआदि करताह बटहर लुटर बड़हर खैतज्ज है बाबू नाग दुलखा। अपने  
जे नाग बैसलाह नाग चन्दनक गक्किआ हमरा रठना रटौलन्हि है बाबू  
नाग दुलखा॥

### TRANSLATION OF THE NÁG SONGS.

*Sung in the rains by low caste women as they go about begging, to propitiate snakes.*

#### (1)

The mill, the mill was of stone, and the handle, the handle of *Bel* and *Babul* wood. The Bráhmaṇ's daughter sat down to grind, and the serpent hissed, (O Serpent, sweet Sir). If I had known that a snake would be ground up, I would have swept the mill-stone with my body-cloth, (O Serpent, sweet Sir). She who gives alms of wheat for the sake of the serpent, will play with a lovely, lovely son, (O my sweet Serpent). She who hides alms from the serpent, will lament throughout the months of Srában and Bhádo, (O my sweet Serpent). She who gives alms of *Mariá* (a cheap grain) for the sake of the serpent, will play with an ugly, ugly son, (O my sweet Serpent).

#### (2)

1. The serpent went off to bathe in the Ganges, and his wife commenced to weep, (My sweet snake).
2. His wife collects the refuse of the rolls of betel, which the serpent eats, (My sweet snake).
3. The serpent sleeps on a lovely bed, and his wife lies on the ground near his feet, (My sweet snake).
4. His wife collected the cloves from the clove tree on which the serpent sat, (My sweet snake).

#### (3)

I go, and go, and my feet are weary, and the proud lady gives me no alms. Where is the village *Patwári* and what has become of him?

The proud lady gives me no alms. Where is the village *Gordit?* Make the lady give me alms at once. The serpent has sat at rest throughout the whole year, and in Bhádo he has made us wander about for alms.

(4)

The serpent sat on the mound of a tank, and made us ask for alms. The serpent eats rolls of ripe *pán*, and his wife prepares them. If I had known that the *Jámun* fruit would complain (to you, O serpent, of being neglected by us), I would have given up mangos, and would have eaten *jámun*. If I had known that the *baṛhar* fruit would complain, I would have scattered my jack fruits away (in present), and would have eaten the *baṛhar*. The serpent has sat upon a sandal wood tree, and has made us wander about for alms.

Next follows the Song of the Famine by Phatúrí or Fatúrí Lál, a living poet. It is a description of the Famine of the Faslí year 1281 (1873-74), and was written by a man of the people. It is worth noting this fact, for it praises both the English and the Mahárájá of Darbhanga in no measured terms, and speaks of native peculation in tones of grim and unsparing satire. I can certainly say that the Mahárájá of Darbhanga had never seen it, and that certainly no Government official had ever heard of it, till I brought it to notice. Hence, it cannot have been written in a tone of false flattery, but must be a really and truly sincere production; that it chimes with the feelings of the people is shown by its immense popularity with the lower orders, and I may take it as proving that a lively gratitude is felt in the hearts of the natives of Tirhut for the efforts of Government and of the Darbhanga Ráj in the disastrous year 1874.

As already mentioned the language is not pure Maithilí, being mixed with several Braj forms.

### कवित्त अकाली.—॥

साल एकासिक वरनन सुनो।—। चौदिस परल अकाल।—॥

भेल वरिसात खिन्न रहि सालक।—। कहाँ लगि वरनैँ हाल।—॥ १

रोहिनि आदि थीक वरिसातक।—। जेहँ रेलाह तेहँ गेला।—॥

मिगिसिरा मन पुरल मनोरथ।—। दे भीसा किकु गेला।—॥ २

आरदरा आडबर भारी।—। गरजत हैं चज्ज ओर।—॥

पुख रख राखल धरती केर।—। भेल वरखा केर ओर।—॥ ३

पुनरबसू धिक बड़ा पुनीता.—। ओहो बड़ा कसरेस— —॥  
 बिज्ञा बिडारक जेकिकु उपटल.—। धनि वरिसल असरेस.—॥ १  
 मधा भेल मगाहिच्छा कल्पर.—। जगभरि के नहिँ जान.—॥  
 पुरबा पूर पव्ह नहिँ राखल.—। कक्षा करब बखान.—॥ ५  
 उत्तरा आय जाय घर बैसल.—। सपतज्जं लै नहिँ बून.—॥  
 हथिआ शुंड मुँड दे मूल.—। तनिकज्जं लागल धून.—॥ ६  
 चितरा चित मित नहिँ राखल.—। ओहो भेल डाकू घाती.—॥  
 नाक रंगौलन्हि समै नक्तर.—। देम नुकौलन्हि खाती.—॥ ७  
 जोतिथ पढ़ि पढ़ि जे जन ऐलाह.—। साथि साथि भगोल.—॥  
 रेखागणित बीज सौँ ओआकिफ.—। तनि कज्जं कच्ची बोल.—॥ ८  
 श्रीराम छपागति ओहो न जानथि.—। जाह्वि छपा सभकाज.—॥  
 पानिक प्रश्न कबज्जं जौँ पुकिएन्हि.—। सेहो कहैत होइन्हि लाज.—॥ ९  
 जेहिखन नदी नाल नहिँ भरले.—। तेहिखन रौदी सरती.—॥  
 बिना जलै जग किकु नहिँ उपजल.—। दग्ध भेल छथि धरती.—॥ १०  
 ते नर दौदिक आगम बभल.—। जे छल छधी किसान.—॥  
 दैब बेपक पव्ह नहिँ राखल.—। जड़ि कटौलक धान.—॥ ११  
 कोदा मडुचा एको न उपजल.—। नहिँ उपजल किकु साम.—॥  
 गम्भडी गदरी खेतहिँ सुखाश्ल.—। भेल विधाता बाम.—॥ १२  
 मर्त्त भुबन मैं के करु रक्षा.—। कहाँ जाय कै भागि.—॥  
 सुखल पताल हाल नहिँ ओतज्जं.—। सर्गज्जं लागल आगि.—॥ १३  
 दृक जीवन ओहि व्यपति इन्हि कै.—। जे रोकल गहि पानि.—॥  
 जीवा जंतु बिकल पुहमी मैं.—। ता कै हो नहिँ आनि.—॥ १४  
 रबी राये एको नहिँ उपजल.—। नै खेड़ी औ चीन.—॥  
 घर घर सोच करै नर नारी.—। दुर दिन भेल अब दीन.—॥ १५  
 धनिक लोक सभ मनहिँ मगन छथि.—। राखथि बज्जतो ढेरि.—॥  
 हसेधि रूपैचा घरके राखथि.—। मँहगी भेल अब सेह.—॥ १६  
 केचो कुरथी खेत मासु बेसाह्ल.—। जाह्वि कौड़ि छल अपना.—॥  
 कतेक जना हरिबासर ठानल.—। भात बज्जत कै सपना.—॥ १७  
 कतेक जना मिलि जनेर बेसाह्ल.—। निरधन बैसल तकझ.—॥  
 भेल धनन्तरि दूह फ़सिल जग.—। राहड़ि आओर मकझ.—॥ १८  
 काल परल तिरज्जति मैं भारी.—। तेंदु बहि गेल हावा.—॥  
 घर घर मगन करै नर नारी.—। फाँकि मकझ केर लावा.—॥ १९  
 मालिक और महाजन सभ कै.—। घर घर ढेरी अन्न.—॥

लोक बुभाओन ओहा तकैक्षणि.—। मुँह गरीबक सन.—॥ २०  
 समै देखि बनिअँ सभ सनकल.—। डरै लगौलक टट्टी.—॥  
 सुन्न दोकान सहर में परि गेल.—। सुन्न भेल सम चट्टी.—॥ २१  
 दूखल गत बात भौ लटपट.—। कतेक बात अब सहना.—॥  
 नर नारी सभ सान तेजा गत.—। विकरी भेल अब गहना.—॥ २२  
 मंगटीका खृटी औ तड़की.—। नक्कमझी नहिँ नाक.—॥  
 कटसरि बिक्किआ औ भिमभिमिआ.—। बाजूबद औ बाक.—॥ २३  
 चन्द्रहार, हैकल, औ सिकड़ी.—। और घमौरिक दाना.—॥  
 दूति, नबगह, औ पचखँड़ी.—। लशुनी भेल निदाना.—॥ २४  
 तापर दर्बजात नहिँ बचले.—। करम भेल निखट्.—॥  
 तमघैल, अटेचा, औ पिकदानी.—। नहिँ तसला औ बटू.—॥ २५  
 बाटी, बट्टा, औ पनबट्टा.—। भोजन करैया यारी.—॥  
 माधव सीँहि सहित सोबरना.—। नहिँ बचले घर भाड़ी.—॥ २६  
 थन संपति घर किछु नहिँ बचले.—। सभटा परिगेल बंधक.—॥  
 तैओ भूख कुट्टा नहिँ करारो.—। एहन येट भेल खंधक.—॥ २७  
 दैब अँस अबतरल कम्पनी.—। जा पर राम सहाए.—॥  
 मेधिलापूर बड़न जब लागय.—। से सुनि पञ्चल धाए.—॥ २८  
 खरिद अनाज जहाजहिँ बोभल.—। भरती करि करि बोरा.—॥  
 सदर तिलंगा औआ पर भरती.—। और औलाइति गोरा.—॥ २९  
 हाजीपूर में लाख छजारन.—। कै लाखन है पठना.—॥  
 बाजितपर सुलतानपूर गोला.—। नै जानत है केतना.—॥ ३०  
 गाड़ी, बैल, कूकड़, उँठ बिहारे.—। उबहूत है सभ दाना.—॥  
 मिसर कन्धाआ के पोखरन में.—। पहिलुक आड़ी ठेकाना.—॥ ३१  
 श्री लक्ष्मीश्वर सिँह नृपति.—। माहाराज मिथिलेश.—॥  
 अचल राज दिल्लीगा.—। श्रीपति हरहिँ कलेश.—॥ ३२  
 गाड़ी बैल लाखन छजारन.—। तांके परे घड़ेर.—॥  
 पहिलुक गोला मधुबन, भौड़ा.—। जफरा और अड़ेर.—॥ ३३  
 बेनीपट्टी, औ पच महला.—। कुन्हरौल औ कमतौल.—॥  
 हरिहरपूर, पिङारुक बरनौं.—। कारज कतेकां बिञ्चील—॥ ३४  
 बाहि पोखरि, विरसायर बरनौं.—। परहौल को नहिँ जान.—॥  
 नबहूद, सरिसो, औ भटपरा.—। ता सों दक्षिण उजान.—॥ ३५  
 भंमारपूर, महरौल, कन्धालो.—। मधेपूर है खास.—॥  
 बेनीपूर, कमान, नरैहिंओ.—। बरनौं फूलपरास.—॥ ३६

भामना है जग जानित जग मैं—। महस्या और बछौर.—॥  
 दुहबी और महिनाथपर.—। और जैनगर तक है दौर.—॥ ३७  
 बलदेवपूर और ढंगा बरनौं—। मिरजापर लघु हाट.—॥  
 सीबीपटी, और कपसीचा—। सदर गोला सौराठ.—॥ ३८  
 गुरबा कैं परबरसी हाकिम—। कर तिरज्जत मैं आके—॥  
 नहिँ तै मरते कत नर नारी—। बाले बचे सुखाके—॥ ३९  
 कत मुरदा गरदा भै मिलते—॥ असंख जीव चल जाता—॥  
 सर समधी कैं संभा नै लम्बन—। नहिँ बचते जलदाता—॥ ४०  
 सभके सभ उपकै भै गेल—। धुर योखर और सङ्क—॥  
 रहि गेल ब्राह्मन सोती पगित—। कायथ पश्चिमा ठाकुर फरक—॥ ४१  
 केओ औरसिअर नाम लिखाओल—। केओ मोहरिर मेंठ—॥  
 धर्मकार्य मैं लुटधि रूपैचा—। तै भेल सभ केर मेंठ—॥ ४२  
 केओ जमानत दैकै बचलाह—। जिनका अमला नेही—॥  
 ककरा मारि कैं पिठि तोड़ैन्दि—। उतरैन्दि जन्मक ठेही—॥ ४३  
 ककरज्ज गारत गात सुखाओल—। बजतो होअय चलाना—॥  
 मातुपिता घर परिजन रोवय—। बाबू गेलाह जहलखाना—॥ ४४  
 ककरज्ज घर भेल खानातलासी—। मेट मोहरिर थोँक—॥  
 केओ अदालति मैं डिड़िचाइक्यि—। ककरज्ज उपरैन्दि मोँक—॥ ४५  
 एतना सुनि हाकिम रिसियाओल—। तै लागल जन ठीका—॥  
 नाक रंगौलन्हि समै मोहरिर—। लागल चूनक टीका—॥ ४६  
 जोग, बिकोचा, लौकिक बँशक—। किरिचामंत सुकूल—॥  
 गाढ़ी, बाँस, बैल, और महिसि—। जगह कैल मकफूल—॥ ४७  
 ताहि रूपैचा सौं करा गजर—। तै कोरट सौं रीन—॥  
 तै कारन बजतो घर भागडा—। भाइ भतीजा भीन—॥ ४८  
 आए लाट वहादुर—। और दड़िमंगा धाम—॥  
 बाबू और बुज्जान सहित मिलि—। कीन्ह कुमैटी खान—॥ ४९  
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 एह सभ सँग बैठि कै—। जाय कुमैटी भेल—॥  
 अजब कार सरकार के—। तिरज्जत पज्जचल रेल—॥ ५०  
 बाजितपूर से सङ्क निकालै—। आये दैड़िह दैड़ी—॥  
 हँडेया गंडक पूल वन्हाए—। आए चौरही चौरी—॥ ५१  
 धर्मधीर, बलबीर, कंपनी—। जानव है जगदीपन—॥  
 लक्ष्मी सागर के पोखरि मैं—। ताहि कीन्ह इसटीसन—॥ ५२

बड़ा लाट कलकत्तेवाले.— श्रीदुर्गा होए संग.—॥  
 आगरा के छोटा लाट बहादुर.—। बठे सभ एकरंग.—॥ ५६  
 जुटे कमश्वर और कलटूर.—। बोलहिँ बात नेचंट.—॥  
 ऐह पाचो इजलाश पर बैठे.—। सँग जात ऐह जंट.—॥ ५७  
 खबरि गए अखबार मौं.—। मैथिल के दह हाल.—॥  
 सुनज्ज फिरंगी अवण दैक्क.—। भेटक दुख के जाल.—॥ ५८  
 झकुम दीन्ह देउ लाट कोा.—। सुनज्ज हमारे बैन.—॥  
 मदति वरज्ज रेखाआनको.—। ब्या बैठे हैं चैन.—॥ ५९  
 बड़ा लाट दैउ बीर उठाउ.—। साहेब औ अरबैल.—॥  
 मेजर मजिस्तूर और कलटूर.—। संगजात अरबैल.—॥ ६०  
 देस देस सौं अन्न मगाओल.—। दीन्ह सभनि के दाम.—  
 महामूँग, गज्जम, औ चाउर.—। बजड़ा, और बदाम.—॥ ६१  
 डोली, पटना, औ भटसारे.—। दोली औ अजमेर.—॥  
 आगरा, और कान्हपूर, ढाका.—। जहाँ अन्न के ढेर.—॥ ६२  
 भए रमाना अन्न तिरज्जति मैं.—। लादि गड़ी औ बैल.—॥  
 गज, तुरंग, गदहा, औ छकड़.—। संग सिपाही छैल.—॥ ६३  
 क्षत्री औ पैठान, भोगल सभ.—। बाँकाबीर रजपूत.—॥  
 सोभा बरनि न जात है.—। जैसे हनुमंत दूत.—॥ ६४  
 आगे सफर औ मैना.—। प्रलटन बीर जमान.—॥  
 बरक्षी औ तरज्जारि गहै.—। कर गहै तीर जमान.—॥ ६५  
 चाँड तुरंग पर करै कवाइत.—। जमादार होए संग.—॥  
 सोभा बरनि न जात है.—। देखि तखनुक रंग.—॥ ६६  
 करत काम सभ धाम मैं.—। टट अट सभ लूट.—॥  
 ढाहिं भौँड गाढ़ी सहित.—। बान्धी सड़क औ पूल.—॥ ६७  
 जिले पट्टनै औ भटसारे.—। प्रगद्वा महिसौर.—॥  
 तहाँ बसहिँ रंग सज्जन.—। तेहि जा घर लक्ष्मी दौड़.—॥ ६८  
 श्री दारिका प्रशादित.—। धर्मधीर बुद्धिमान.—॥  
 तहसीलदार कोरट के खासा.—। जानहिँ सकल जहान.—॥ ६९  
 बाबु इसरी प्रशाद दिपौटी.—। सो मधुबन मैं आए.—॥  
 झकुम दीन्ह सुपरनडेट कैं.—। टोले टोले होए जाए.—॥ ७०  
 मन पँचा मनगर भै लिए.—। बज्जो लिए खेरात.—॥  
 धन्य धन्य आगरेज बहादुर.—। सभ के जूटब गात.—॥ ७१  
 गरिब, गनी, गुरबा, कर जै, जै.—। ब्राह्मन देत असीस.—॥

श्रीरघुनाथ बढ़ै बदसाही—। गदी लाख बरीस—॥ ७२  
 पतुर लाल कवि बरनत है—। एह रौदी के हाल—॥  
 गौरमिंथ गौरनल बहादुर—। तिरङ्गति राखहिँ बहाल—॥ ७३

TRANSLATION OF FATU'RÍ JÁ'L'S SONG OF THE  
FAMINE.

1. Hear the tale of the year 1281: On every side a famine fell.  
 In that year the rains wasted away; how can I tell all that happened?

2. *Rohaní* is the first asterism of the rainy season: but, as it came,  
 so it departed (without rain). *Mrigśiras* fulfilled our hopes, for it gave  
 a few drops of rain and departed.

3. *Aradrá* passed by with great majesty, thundering on every side;  
*Pukh* saved the face of the earth, but became the end of the rains.

4. *Punarbas* is a very holy asterism, but it was also a miser.  
 All the seed in the seed-beds would have been utterly destroyed if blessed  
*Aslekhá* had not rained.

5. Who in the world does not know that *Maghá* became like a  
*Magadh* beggar? *Purbá Phálguní* did not prove its premises. Which  
 asterism can I praise?

6. *Utrá* arriving found its home ready and abode there (*i.e.*, came at  
 its proper season); but it did not give even a drop to swear by. *Hathiyá*  
 concealed his trunk in his mouth, and the woodworm attacked him, (and  
 left him empty).

7. *Chitrá* lost his senses and went mad, even he became a robber  
 and a murderer. All the asterisms had their noses painted red (as a  
 penance), and *Svátí* put his tail between his legs.\*

8. All the *Pāñdits* who came from Banárás, after studying astro-  
 nomics; though they calculated the position of the planets, and knew all  
 about geometry and algebra; even their word turned out false.

9. By the mercy of *Rám*, through whose mercy everything happens,  
 they did not know the truth. If any one asked them the prospects of  
 rain, even as they spoke, they (were shewn to be liars and) were put to  
 shame.

10. When the rivers and streams did not fill, then there came a cer-  
 tainty of drought. For want of water, nothing grew on the earth. The  
 land became as if it were burnt up.

\* I have slightly altered the original here, which is very indecent. This and the  
 five preceding verses contain a series of puns on the names of the various lunar aste-  
 risms, which it is impossible to translate.

11. The cultivators knew the approach of drought, and exclaimed, 'Fate is against us; he has turned his face from us, and has cut off the paddy by the root.'

12. "Neither the rice in the muddy low lands, nor the *marūd* on the high lands has grown; nor has *sāmī* grown. *Ganbhari* and *gadari* have dried up in the field. God indeed has turned aside his face."

13. "In the world of mortals who can save us, where can we go, whither can we fly? Hell itself is dried up. There is no moisture on the soil, and even heaven has taken fire."

14. "Shame on the life of king Indra, who caught hold of the rains and stopped them. Living creatures became distraught upon the earth. They lost all pride in themselves."

15. "Spring crops, mustard, *mū'g* (*Phaseolus mungo*), and *chinī* (*Panicum italicum*), not one has sprouted. In house and house are men and women mourning. Now indeed are our days woful."

16. On the other hand all the rich men were pleased in heart, and stored up many heaps of grain. They drew rupees into their houses in armfuls, for the *ser* of food was now dear.

17. Some who had cowries bought a field of *kurthi* (*Dolichos biflorus*), or even flesh. But how many held a continual fast, and only saw food in dreams!

18. How many men united together and bought a field of *faner* (*a tall species of millet, and a food given to cattle*), while the poor men sat and looked on! In the whole world there came like medicine to men, *rāhar*, and Indian-corn.

19. Truly a dreadful famine fell in Tirhut, for so did the winds blow. In house and house men and women tossed into their mouths parched Indian-corn, and thought themselves happy.

20. All the land-owners and bankers had in many houses heaps of grain. But, to deceive the people, they gazed about with faces like those of poor men.

21. The shop-keepers saw the times, and were at their wits' ends, and in terror closed their doors. The cities were full of empty shops, and all the grain markets were empty too.

22. Men's bodies were all shrivelled up, and their very speech was halting. How many things they had to bear! Men and women ceased adorning themselves and sold their ornaments.

23 and 24. *Manglikás* (forehead ornaments), *khūtis* (ear ornaments), and *tarkis* (ear-rings), *nakmunnis* (small nose-rings) were no longer seen in their proper places. *Katsari* (necklets), *bichhiá* (toe-rings), *jhim-jhimis* (tinkling toe ornaments), *bájús* and *bá'hs* (two kinds of armbands), *chandrahárs*, *haikals*, *sikaris* (three kinds of necklaces), and *ghamauris*

(seed necklaces), *sútis* (neck rings), *navagrahs* and *pachkhāris* (two kinds of armlets), and *laśunis* (bracelets) were all expended.

25. Then not even brazen utensils escaped; for the people's fate became still worse. Water-jars, small jars, and spittoons, and rice-pots of every kind.

26. Cups, bowls, betel boxes, and plates for eating in. Neither drinking cups, after the fashion of Mádhav Sih, nor even small drinking cups were saved.

27. None of the household wealth escaped. All went to the pawn-broker; still hunger did not desert them, and their bellies became as it were pits.

28. Then the "Company" took the form of a portion of the deity, by the help of Rám. When she heard that the city of Mithilá was about to be drowned, she ran up to save it.

29. She bought food and filled sacks and loaded them in ships. Special native soldiers and white soldiers from *Wiláyat* were entrusted with the duty.

30. To Hájipur there came thousands of hundreds of thousands of bags, and many hundreds of thousands to Patna; and in the granaries of Bázipur and Sultánpur, I cannot tell how many there were.

31. Waggons, bullocks, carts and camels carried all kinds of grain throughout Bihár. The place where they were told to meet was Kanhaiá Miśra's tank (in Darbhanga).

32. Mahárájá Lakshmeśvar Sih, Mahárájá of Mithilá, the immovable Lord of Darbhanga, the lord of Lakshmi, relieved the distress.

33. Thousands of lákhs of carts and bullocks became entangled together; the first *golás* (granaries) were those at Madhubaní, Bhawárá, Jafrá, and Arer.

34. I sing also of Benípatti, and the Pach Mahalá, Kumhraulí, and Kamtaul: Hariharpúr, Piśáruch, and much work was there in Bariaul.

35. I sing of Bári Pokhari, and Birsáyar. And who does not know Panḍaul? Nabahad (Lohath factory), Sarisao (Surso), and Bhaṭpúrā, and to the south of it, Ujain.

36. I sing of Jhanjhárpúr, Mahrail, Kanhaulí, and especially of Madhepúr. Benípúr, Kamán (Kewan factory), Narahiyá (Naraya), and Phúlparás.

37. Jhamná is a place renowned in the world, and so are Maithá and Bachhaur, and the relief circuits extended from them to Dubabí, Mahináthpúr, and Jainagar (on the frontier).

38. I sing of Baldobpúr, and Dhangá, and Mirzapúr where there is a small market, Sibípatí and Kápsíá and the chief golá at Sauráth.

39. The *Hákims* came into Tirhut and relieved the poor. If they

had not done so, how many men would have dried up, and died with their little ones !

40. How many corpses would have lain in the dust (uncared for). Innumerable lives would have been lost. Even no respect would have been shown to sons-in-law,\* nor would a son have remained to perform the funeral obsequies for his father.

41. Nearly every one was driven to throwing up earth on embankments, tanks and roads. Only the learned Sotí Bráhmans, Káyasths and western Thákurs escaped (from this indignity).

42. Some (of these last) made themselves overseers, and some *Muharrirs*, and others mates. In a holy cause they robbed the Government of money, and got their deserts for it.

43. Some who had friends among the court officers got off by giving bail: some got caned and had their backs scarified, and thereby expiated for all the sins of their former lives.†

44. Some wasted away in confinement awaiting their trial, and a great many were committed for trial. And their parents, wife and relations wept, saying, "The *Bábú* has gone to jail."

45. Some of the wicked *Muharrirs* and mates had their houses searched by the police. Some had to blubber in the Civil Court, and others had their moustaches pulled out (by peons).

46. When the *Hákims* heard all about this, they flew into a rage ; and therefore (stopped daily work and only) gave work by contract. And all the *Muharrirs* had their noses painted red, and a white patch of lime painted on their foreheads.‡

47. *Jogs*, *Bikauís* and other Bráhmans of reputable descent, who had performed all their various duties, and were of good family, mortgaged their groves, bamboo clumps, oxen, buffaloes and land.

48. When they had spent all the money got by this, they borrowed money from the Court of Wards ; and therefrom many family disputes arose, and brothers and nephews parted from each other.

49. The Lord Bahádúr (Sir Richard Temple) also came to Darbhanga, and held a Committee there with the Bábús (*i. e.*, the relations of the Mahárája).

50, 51, and 52. Here follows a long list of names of native gentlemen who attended the Committee, which is not worth translating.

\* It is considered a great disgrace for any father-in-law to go to his son-in-law's house for help.

† चक्षौ is properly weariness, and it is taken away (उत्तर जाइकैन्ह) by shampooing. Here the poet calls their sins a weariness, and says it was taken away by a shampooing with a rattan.

‡ *I. e.*, they were put to shame. Painting a man's nose red, and his forehead white is a favourite *zamindári* way of disgracing a man.

53. All these sat on the Committee. The actions of Government are wonderful: for then a Railway came to Tírhut.

54. The Railway started from Bájítpur, and came along at a great rate, and, after making a bridge near Haheyá (Haya Ghát) across the Gáñdak, it came straight across the marshes.

55. The virtuous and mighty Company knows who is the Almighty, and made a Railway Station (in Darbhanga) near the Lakshmi Ságár tank.

56. The Great Lord of Calcutta (Lord Northbrook) accompanied by the goddess Durgá, and by the Little Lord Bahádúr of Ágrá,\* came and sat together, both being white men, (and hence undistinguishable to the crowd).

57. The Commissioner and Collector met them there, and spoke in a language we could not understand (English). These five sat on the *ijlás* together, with a Joint Magistrate of the same caste.

58. The news was published in the Newspapers, that this was the condition of Mithilá, saying, "Hear, O People of England, lend your ears, and wipe away this net of sorrow."

59. They gave orders to the two Lords, "Hear our words. Help the poor cultivators. Why are you sitting at ease?"

60. The great Lord caused two heroes to arise, a *Sáhib*, and a General, and also Majors, Magistrates, and Collectors, and Colonels of the same caste.

61. They collected food from every country, and paid the price of it as well. They brought *mū'g*, wheat, and rice, *bajrá* and *grám*.

62. From Delhi, Patna, Bhaṭsáre, and Ajmer, Ágrá, and Kánpur, and from wherever there was plenty of grain.

63. From these places grain was sent to Tírhut, on waggons and bullocks, elephants, horses, donkeys, and carts, with soldiers in brilliant uniform.

64. The soldiers were by caste Chhatrí, Paīhán, Mughal, and Rájput, excellent heroes. I cannot tell their splendour, which was like that of Hanumán the messenger.

65. In front went Sappers and Miners, and the young heroes of fighting regiments, wearing lances and swords, and with bows and arrows in their hands.

66. With their *Jamádárs* they mounted horse and paraded. Although I have seen their colours at the time I cannot describe their splendours.

67. They did their duty everywhere and all the plunder was stopped. They levelled mounds and groves, and made roads and bridges.

\* This must mean the Lieutenant-Governor of the N. W. P. But if it does, it must be a mistake, as Sir John Strachey did not come to Darbhanga.

68. In the districts of Patna and Bhaṭṣáre, in Parganá Mahsaur, there lived a good man, into whose house the goddess of prosperity had come in haste.

69. Dwáriká Praśád by name, virtuous and wise. He was special Tahsildár for the Court of Wards, and knew the whole world.

70. Deputy Collector Bábú Isrí Praśád came to Madhubaní, and he went into every petty village, and gave orders to the relief superintendents.

71. People borrowed maunds of grain and were pleased at heart, and many took alms. Bless the noble Englishmen, for every one's limb became fat.

72. The poor, the rich, and the wretched alike cried : "Victory to the Company;" and the Bráhmaṇas blessed her, and they prayed to the Lord of Raghu (God) that her reign might increase on the throne for a hundred thousand years.

73. Phatur Lál has told this tale of the famine. The Government, and the noble Governor, preserved Tirhut.

We now come to the Poems of Vidyápati Thákur. The name of this celebrated poet is a household word throughout the whole of Bilár and Bangál. I had intended at first to prefix to the following collection of his songs, a succinct account of him and of his times, but space forbids me. Suffice it to say that he was born at Bisphí\* in the Madhubaní Sub-Division of the Darbhanga District, not far from Dámodarpúr, the birth-place of the still more celebrated Kálidása, in the latter half of the fourteenth century. He was the first of the old Vaishnava master-singers who spoke and wrote in the language of the people ; and his short hymns of prayer and praise, soon became exceedingly popular. They became great favourites of the more modern Vaishnava reformer of Bangál,—Chaitanya, and through him, songs purporting to be by Bidyápati have become as well known in Bangál households as the Bible is in an English one. And now a curious circumstance arose,—unparalleled I believe in the history of literature. To a Bangálí, Bidyápati wrote in a difficult and strange, though cognate language, and his words were hard "to be understood of the people" : so at first a few of his hymns were twisted and contorted, lengthened out and curtailed, in the procrustean bed of the Bangálí language and metre, into a kind of bastard language neither Bangálí nor Maithilí. But this was not all,—a host of imitators sprung up,—notably one Basant Ráy of Jessore, who wrote, under the name of Bidyápati, in this bastard language, songs which in their form bore a considerable resemblance to the

\* Not Bipasi as stated by other writers,—at least the village is not called Bipasi now-a-days.

matter of our poet, but which almost entirely wanted the polish and felicity of expression of the old master-singer. These songs gradually took a form more and more Bangálí, and the latest can hardly, so far as the form of the language goes, be distinguished from, the antique Bangálí of Chaṇḍí Dás and the Bidyá Sundar: they thus naturally became more popular amongst the Bangálí people than the real songs of Bidyápati, and speedily crowded out the latter from their memories. These spurious songs of Bidyápati have been more than once collected. They can all be found in that large heterogeneous mass of Bangálí poetry called the *Pada Kalpa Taru*, and have been republished in a connected form by Akshay Chandra Sarkár at Chinsura in a series of volumes called the *Práchíná Kávya Sangraha*, in the Bangálí year 1285 (A. D. 1878-79). Another expurgated edition has been published by Sáradá Charana Mitra,\* (B. S. 1285 = A. D. 1878-79) to which is prefixed an excellent Bangálí introduction bringing up to date everything that was then known about the real Bidyápati of Bisphí. In the latter work, however, the editor is still under the impression that the poems he is editing are the work of the Tírhut poet, while nothing could be further from the fact. I have gone carefully through every poem in both these collections, and am in a position to state that not more than five or six of them altogether show even a resemblance to songs admitted up here to be the work of Bidyápati.† Even these are so distorted, both in language, and in rhythm, that identification is by no means easy.‡ The songs in the Bangálí recension will not even scan according to Maithilí rules of prosody, much less can they be brought within the bounds of any rules of Maithilí Grammar.§ The fact is that both these Bangálí collections are most interesting as showing the influence of Bidyápati over the Bangálí mind, but in no way can they be considered as containing more than a very few lines really written by himself.

The songs here given are, I believe, very nearly all that are known of Bidyápati in Tírhut. A glance at them will show how different they are from their Bangálí fellows. The majority of them have been collected

\* Vidyápatir Padávali, S'rí S'áradá Charana Mitra sampádita; Calcutta, 71 Cornwallis Street, S'rí S'ríchandra Bhattacháryya, Printer and Publisher.

† In the Práchíná Kávya Sangraha the only songs which can be identified as bearing a resemblance, or as having lines common to admitted songs of Bidyápati are p. 15, No. 17; p. 64, No. 12; p. 72, No. 87; and p. 74, No. 85.

‡ Compare Prá. Ká, San. p. 15, No. 17, (= No. 17, in S'áradá Charana Mitra's edition), with No. 1, in the present selections; and these two recensions, (the Bangálí, and the Maithilí), correspond much more closely than any other similar pairs noted.

§ Cf. such Bangálí forms as দেখিব, used as substitutes for Maithilí দেখন, or দেখলুক.

from blind singers, and others whose profession it is to sing these Vaishnava songs, but I am also indebted to the Mahárájá of Darbhanga for many of them: I have, however, searched everywhere for them that I could consistently with my official duties, and I regret that these prevented my directly having much communication with Bidyápati's present descendants. I have, however, learnt sufficient to be satisfied that they have no collection of their ancestor's songs.

For further information concerning Bidyápati and his times I must refer to the books above mentioned, and to an excellent article in the Bangálí Magazine the "Banga Darsana," for 1282 (*B. S.*), *Vol. IV.* p. 75. Mr. Beames' article in the Indian Antiquary for October, 1875, *Vol. IV.* p. 299, also contains all that is important, and gives a resumé of the contents of the article in the Banga Darśana, with his own most valuable criticisms thereon. In another article in the Indian Antiquary (*Vol. II.* p. 37) Mr. Beames also gives an interesting account of the Bangálí recension of the Pseudo-Bidyápati.

It now remains to consider the matter of Bidyápati's poems. They are nearly all Vaishnava hymns or *bhajans*, and as such belong to a class well known to students of modern Indian Literature. They cannot be judged by European rules of taste, and must not be condemned too hastily as using the language of the brothel to describe the soul's yearnings after God. Now that the Aphorisms of Sáñdilya have been given in an English dress by Mr. Cowell, no one need plead ignorance of the mysteries of the Indian doctrine of faith. "God is Love" is alike the motto of the Eastern and of the Western worlds, while the form of Love proposed is essentially different. The people of a colder Western clime, have contented themselves with comparing the ineffable love of God to that of a father to his children, while the warmer climes of the tropics have led the seekers after truth to compare the love of the worshipper for the worshipped, to that of the Supreme Mistress Rádhá for her Supreme Lord Kṛishṇa. It is true that it is hard for a Western mind to grasp this idea, but let us not therefore hastily condemn it: the glowing stanzas of Bidyápati are read by the devout Hindú with as little of the baser part of human sensuousness, as the Song of Solomon is by the Christian priest.

For further particulars as to the Vaishnava poets of Bangál (including Bidyápati) see Indian Antiquary for 1873, *Vol. II.* pp. 1, 37 and 187 where Mr. Beames elaborately discusses the whole question, and Dr. Rájendralál Mitra's preface to the Chaitanya Chandrodaya.

As regards Bidyápati's prosody, it is needless to say that no rules are in existence: *Pingala's Prákrit Sútras* which are said to apply to Brāj Bháshá will not apply here, for I have tried them. I have therefore been compelled to analyse the metres for myself, and on another occasion

may be able to give a fulier account of the result. It must be sufficient to observe here that each foot throughout is divisible into four short instants, and that one long instant is equivalent to two short. Each foot may therefore consist of either  $\text{U U U U}$ ,  $-\text{U U}$ ,  $\text{U U} -$ ,  $\text{U} - \text{U}$ , or  $- -$ . Sometimes a long syllable is divided between two feet, but in that case the three following instants of the second foot must be three short syllables, thus we find  $\text{U U U} + \text{U U U}$ ,  $-\text{U} + \text{U U U}$ ,  $\text{U} - + \text{U U U}$ .

The following schemes of metre may be noticed. Each column gives all kinds of feet allowable in this position.\*

## (1.)

1st foot.	2nd foot.	3rd foot.	4th foot.
$\text{U U U U}$ or $-\text{U U}$	$\text{U U U U}$ or $-\text{U U}$	$\text{U U U U}$ or $-\text{U U}$	$-\text{U}$ <i>Rhyme</i>
$-\text{U} -$	$\text{U} -$	$\text{U} -$	
$\text{U} - - \text{U}$	$\text{U} \text{U} - \text{U}$		
$\text{U} \text{U} - -$	$\text{U} \text{U} \text{U} -$		
$\text{U} - \text{U} +$	$\text{U} \text{U} \text{U}$		
	or $\text{U} - \text{U}$ or $\text{U} \text{U} \text{U} +$	$\text{U} \text{U} \text{U}$	

The principal rule in this metre is that the third foot must end with two short instants.

In one instance, (*Vide LX*), the fourth foot is simply one long syllable instead of a long and a short. The above metre is very common.

(2.) Varieties of the above, not so common, have the fourth foot  $-\text{U}$ ,  $\text{U} -$ , or  $\text{U} \text{U} \text{U}$ .

\* I am quite aware that the following schemes of metre will not satisfy those who bind themselves down to the laws of the Chhândodipaka, and the Pingaládárśa, but I cannot help it, and must disarm hostile criticism by assuring my critics that I do not hastily differ from those celebrated works. I have with my own hand recorded the quantity of every syllable in Bidyápati's poems; and it is not my fault if they do not come up to the standard of metres in other dialects. I have adopted the system of counting four syllables to a foot because I found it simplest to do so, and because the lines naturally divide themselves to the reader in this way. As an example of how Bidyápati is his own rule in matters of metre, I may cite the third variety of metre noted above. In this each line contains 28 instants, with a cæsura after the 16th. The class being Játi, and the order being Mátra Chhand, this naturally suggests the well-known Bhajan metre called Thumarígít (दुसरी गीत), which coincides with the above description. But Thumarígít divides the instants of its feet thus  $6 + 4 + 4 + 2$ ,  $4 + 4 + 4 = 28$ : while Bidyápati sometimes makes his 6th and 7th instants one long syllable which is incompatible with the above.

(3.)

1st foot.	2nd foot.	3rd foot.	4th foot.
U U U U or — U U or U U — or U — U or — — or — U + or U U U	U U U U or — U U or U U — or U — U or — — or — U + or — U U +	U U U U or — U U or U U — or — — or — U + or U U U +	U U U U or — U U
<hr/>			
	5th foot.	6th foot.	7th foot.
<hr/>			
<i>Cæsura.</i>		U U U U or — U U or U U — or — — or — U +	U U U U or — U U — — — <i>Rhyme.</i>
<hr/>			

In this metre the fourth and sixth feet must end with two short instants.

There are other metres, but the above three are the commonest. It must be observed, however, that, by poetical license, the last couplet of a poem, called the *Bhanitté*, is not bound by the rules of the preceding lines. Moreover, the last syllable of a line or phrase is not common; on the contrary it is frequently lengthened or shortened by poetic license for the sake of metre.

As regards the quantity of syllables, a vowel short by nature, and also by position, is always short, but a vowel short by nature, and long by position, or a vowel, or even a diphthong, long by nature, may be considered either long or short for the scansion of a verse. In fact accent has quite as much to do with scansion as prosody, and the result of the two combined is that, as Mr. Beames rightly observes, the verses "trip off the tongue with a lilt and grace which are irresistible."

According to native custom, I have grouped the songs into classes, according to the subjects of which they treat; one class, for instance,

treating of the first yearnings of the soul after God,—another of the full possession of the soul by love for God,—another of an estrangement of the soul, and so on. To understand the allegory, it may be taken as a general rule that Rádhá represents the soul, the messenger or *dúti* the evangelist or else the mediator, and Kṛishṇ of course the Deity.

The following genealogical table of Bidyápati and his ancestors and descendants has not been published, and will be found useful in fixing his date.

8. Vishnuśarmá Thákur ; of Bisápi, founder.\*
7. Haráditya Thákur.
6. Karmáditya Thákur.
5. Deváditya Thákur.
4. Dhíresvara Thákur.
3. Jaya Datta Thákur.
2. Gaṇa Pati Thákur.
1. VIDYÁPATI THÁKUR.
2. Harapati Thákur.
3. None, *alias* Ratidhar Thákur.
4. Raghu Thákur.
5. Viśva Nátha Thákur.
6. Pítambara Thákur.
7. Náráyaṇa Thákur.
8. Dina Maṇi Thákur.
9. Tulá Thákur.
10. Eka Nátha Thákur.
11. Bhaiā Thákur.

|

12. Nanú Thákur.

12. Phaní Lál Thákur.

|

13. Banamáli Thákur.

13. Badrí Náth Thákur.

Nanú Thákur, and Badrí Náth Thákur are alive at the present time. The latter is a mere boy, his father having died quite lately.

In conclusion it may be useful to note that Bidyápati mentions the following persons in his poems :

1. Rájá Sib Sih (or Sibáy Sih).
2. Lakhimá Thakuráni.
3. Rúp Náráyan.
4. Modabatí Dei.

\* In the oldest documents, including those contemporary with Bidyápati, the name is spelt Bisápi. Now-a-days, however, it is spelt Bis'phi (বিশপো).

## 5. Práṇ'batí Deí.

## 6. Rághab Sih.

The first of these—Rájá Sib Sih—was king of Sugáoná in Tírhut, and was the representative of a line of kings which has left its mark upon Mithilá. When it became extinct, this line was succeeded by that of the present Mahárájá of Darbhanga. The line of kings as given by the hereditary genealogists of Mithilá is as follows:

The seventh of his family and third of his dynasty was—

3.	Bhab Sih who came to the throne .....	A. D.	1348
4.	Deb Sih,.....	"	1355
5.	Sib Sih, .....	"	1416
6.	Padm Sih, .....	"	1449
7.	Lakhimá Debí, .....	"	1451
8.	Biśvás Debí, .....	"	1460
9.	Darp Náráyan, .....	"	1472
10.	Hirday Náráyan, .....	"	1478
11.	Hari Náráyan, .....	"	1513
12.	Rúp Náráyan, .....	"	1527
13.	Kás Náráyan, .....	"	1542*

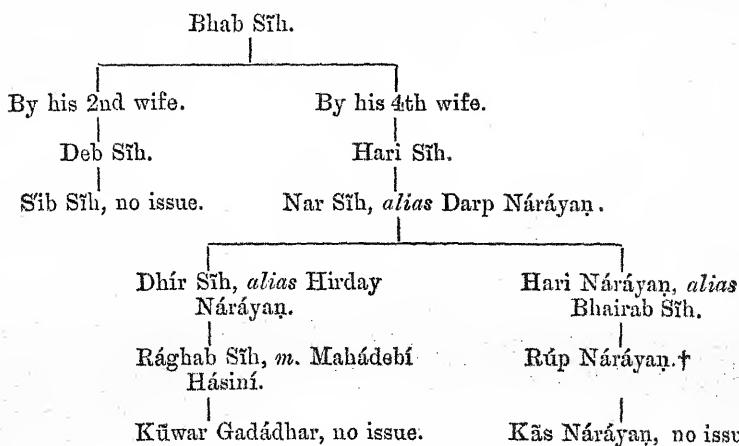
Of these, Nos. 5, 7, and 12 are according to universal tradition the first three persons in the list of those mentioned by Bidyápati. With respect, however, to Rúp Náráyan there are grave reasons for doubting the tradition. A grant of land is in existence, showing that Bidyápati was a celebrated Pandit in the year 1400 A. D., and Rúp Náráyan did not die till 1542. So that to assume that Bidyápati and Rúp Náráyan were contemporaries, assumes a most improbable longevity for both of them. Mr. Beames suggests that the Rúp Náráyan of Bidyápati is simply an *alias* or family name of Sib Sih. Although not borne out by tradition, there are several good reasons, which (as the case has been fully argued elsewhere) I need not repeat here, for agreeing with this suggestion. It is certain that many kings of Sib Sih's line had *aliases* ending in Náráyan. Concerning Modabatí and Práṇ'batí, I have no information to offer. I can find no clue to their identity in any of the genealogical lists, and Badyápati himself, gives either contradictory accounts of Modabatí, or else refers to two ladies of the same name. In Song 75, he calls her the

\* The names above given may be taken as correct. I have taken much pains in searching the most authentic records. The list differs considerably from those of former writers, but these can all be traced back to Ajodhyá Prasád's History of Tírhut in which the names are written in the Urdu character, and incorrectly. The dates given are those currently reputed to be correct: but I have several reasons, which I need not here repeat, for believing them to be untrustworthy. However, for want of better ones, they are given.

beloved of king Sib Sih, while in 76, she is styled the wife of Raghob Sih. Local tradition makes her the wife of Bidyapati. Who Raghob Sih was, we shall see bye and bye. In Song 37, Pranbati is called the necklace of Rup Narayan, and that is all the information available concerning her.

Raja Sib Sih had six wives,\* all of whom died without issue, and two of whom, Lakhimá Thakuráni and Debí Bišvás, succeeded Sib Sih upon the throne.

The following table, abstracted from the genealogists' records, available in this subdivision, will show the relationship between Sib Sih, Rup Narayan, and Raghob Sih; (if, as I doubt, the popular tradition making them three distinct persons, is correct).



It thus appears that both Rup Narayan and Raghob Sih were first cousins twice removed from Sib Sih. With Kas Narayan the line of Bhab Sih became extinct. The family is now-a-days represented only by the present Maharaní of Sugioná and Chapahí, who married a descendant of a collateral branch of the family, and who has no son. With her, therefore, an old royal family in Mithilá will become extinct.

But, admitting the above table to be correct, as it certainly is, the same doubt arises concerning Raghob Sih, as that which arose concerning Rup Narayan. They must have been contemporaries, and that being the case, it is just as improbable that Raghob Sih could have been contemporary with Bidyapati as Rup Narayan. Who then was the Raghob Sih mentioned by Bidyapati? His name occurs in two songs (Nos. 61 and 76), and in one of them he is called the lord of Modabati. I hesitate at suggest-

\* Mahadebi Bisvás, M. Sajhainí, M. Ratná, M. Lakhimá, M. Umá, M. Guná.

† Married, (1.) M. Anumatí, (2.) M. Bhánumatí, (3.) M. Sáiti, (4.) M. Medhá, (5.) a lady, name unknown.

ing a second alias for Sib Sih, but it is a remarkable coincidence that in Song 75, a woman called Modabatí is called the wife of Sib Sih. But here another difficulty has to be met; Sib Sih it is true, had six wives, but we know their names, and none of them was called Modabatí, and to make matters still more complicated, there is a tradition current in Mithilá that Modabatí was the name of the wife of Bidyápati himself. It is worth noting that the Rághab Sih of the genealogists had only one wife, and her name was not Modabatí. On the whole, then, we have too few and too contradictory materials to our hand, to assume anything positively concerning either Rághab Sih, or Modabatí.

## ॥ १ ॥ अथ वयःसंधि ॥

१।

नायिका सँ नायक बचन ।

कार्मनि करु असनाने । हेरइत हिर्दय हृनल पचमाने ॥  
तितल बसन तज लागु । मनिङ्कक मन समरु भय जागु ॥  
चिकुर बहै जल धारे । जगि शशि बिनु मोहि लागत अन्धारे ॥  
कुच जुग चारु चवेवा । नीज कर कमल आनि तुअ देवा ॥  
तैं सँखे भुज फँसे । वाँधि धरिष्ठ उड़ि लागत अकासे ॥  
भनहिँ बिद्यापति भाने । सुपुरुख कबड़ न होयत नदाने ॥

२।

नायिका सँ दूति उत्ति ।

कंटक माँह कुसुम परगासे । विकल भमर नहिँ पावधि बासे ॥  
भमरा भरमे रसे सभ ठासे । तुछ बिनु मालति नहिँ विसरामे ॥  
ओ मधुजीब तैँहैं मधु रासे । संचि धरिष्ठ मधु मनहिँ लजा से ॥  
अपनजँ सन दय बुभु अबगाहे । भमर भरत बध लागत काहे ॥  
भनहिँ बिद्यापति तौं पय जीवे । अधर सुधा रस जौं पय पीवे ॥

३।

सखी सँ सखी उत्ति ।

अपन काज कओन नहिँ बन्ध । के न करय निष्पति अनुबन्ध ॥  
अपन २ हित सब केओ चाह । से सुपुरुख जे करय निबाह ॥

साजनि ताक जिबन थिक सार । जे मन दय कर पर उपकार ॥  
 आरति अरतल आवय पास । अहृत बस्तु न करिछा निरास ॥  
 से पुन अनतज्जं गेलै पाव । अपना मन पद रह पश्चिम ॥  
 भनहिँ बिद्यापति दैन न भाख । बड़ अनुरोध बड़ा पद राख ॥

## ४ ।

नायिका सँ सखी उक्ति ।

ए सखि ए सखि न बोलह आन । तुच्छ गुन लुबुधल विते अव कान्द ॥  
 नित २ निच्छ आव विनु काज । बेकतय हृदय लुकावर्य लाज ॥  
 अनतज्जं जाइते एतहि निच्छार । लुबुधल नयन हट्टर्य को पार ॥  
 से अति नागर तोँहे नसु तूल । एक नले गाँय दुह जनु पूल ॥  
 भनहिँ बिद्यापति कर्बि कंठहार । एक सर मनमध दुइ जिब मार ॥

## ५ ।

नायक सँ नायिका उक्ति ।

कर धय कर सोहि पारे । देब लेँ अपरुप हारे । कन्हैआ  
 सखि सभ तेजि चलि गेली । न जानू कोन पथ भेली । कन्हैआ  
 हम न जाएब तुच्छ पारे । जाएब ज्ञायट घाटे । कन्हैआ  
 बिद्यापति एही भाने । गुंजरी भजु भगवाने । कन्हैआ

## ॥ १ ॥ अथ श्री राधाक पूर्वराग ॥

## ६ ।

नायिका सँ नायक बचन ।

सरस बसन्त समय भल पाओलि  
 दहिन पवन बज धीरे ।  
 सप्तनज्जं रूप बचन एक भाखिए  
 मुख सँ दुरि कर चीरे ॥  
 तोहर बदन सन चाँद हैरायि नहिँ  
 जैओ जतन बिह देला ।

कै बेहि काटि बनाओल नव कथ  
 तैचो तुलित नहिँ भेला ॥  
 लोचन तूञ्च कमल नहिँ भै सका  
 से जग को नहिँ जाने ।  
 से फेरि जाय नुकैलाह जल भय  
 पंकज निज अपमाने ॥  
 भनहिँ बिद्यापति सुनु बर जौमति  
 द्वे सभ लछनि समाने ।  
 राजा पिंडसिंह रूप नारायण  
 खिमा इह घति भाने ॥

## ६।

नायक सँ दूति बचन ।  
 माधब करिच्च सुमुखि समधाने ।  
 तुञ्च अभिसार कयलि जत सुंदरि  
 कामिनि करु के आने ॥  
 बरिसि पयोधर धरनि बारि भर  
 रैनि महाभय भीमा ।  
 तइचो चललि धनि तुञ्च गुन मन गुनि  
 वसु साहस नहिँ सीमा ॥  
 देखि भवन भिति लिखल सुजंग पति  
 जसु मन परम वरासे ।  
 से सुबदनि कर भपइति फणि भणि  
 विजसि आइलि तुञ्च पासे ॥  
 निष्ठ पङ्क परिहरि आइलि कमल सुखि  
 परिहरि निष्ठ कुल गारी ।  
 तुञ्च अनुराग मधुर मद मातलि  
 किकु न गुनलि बर नारी ॥  
 द्वे रस रसिक बिनोदक बिन्दक  
 कबि बिद्यापति गावे ।  
 काम प्रेम दुःख एक भत भय रङ्ग  
 कखने की न करावे ॥

८।

सखी कृत नायिका बर्णन ।

देखलि कमलमुखि कोमल देह । तिला एक लागि कृत उपजल नेह ॥  
 नूतन मनसिज गुरुतर लाज । बेकत प्रेम कृत करय बेघाज ॥  
 खन परितजय खन आव पास । न मिलय मत भरि न हेघ उदास ॥  
 नयनक गोचर थिर नहिँ हिए । कर धरहत धनि सुख धर गोए ॥  
 भनहिँ बिद्यापति एहो रस गाव । अभिनव कामिनि उकुति बुमाव ॥

९।

नायक सँ दूति बचन ।

तीनिक तेसर तीनिक बास । तीनिक तेसर धनिकोर ठास ॥  
 तीनि २ कय देखलि पूल । तीनिक तेसर माधब तूल ॥  
 तीनि २ कय उठलिहि भाखि । तीनिक तेसर माधब साखि ॥  
 भनहिँ बिद्यापति तीनिक नेह । नागर काँ थिक नारि सिनेह ॥

१०।

नायक सँ दूति उक्ति ।

माधब आव न जीउति राही ।  
 जतवा जनिकर लेनैँ छलि सुन्दरि  
     से सभ सोपलक ताही ॥  
 चानक शशिमुखि शशि कैँ सोपलन्हि  
     हरिन कैँ लेचन लीला ।  
 केसक प्रास चामर काँ सोपलन्हि  
     पाए मनोभब पीड़ा ॥  
 दसन बीज दाङिम कैँ सोपलन्हि  
     पिक कैँ सोपलन्हि बानी ।  
 देहदसा दामिनि कैँ सोपलन्हि  
     ई सभ रेलज्जँ जानी ॥  
 हरि २ कय पुनि उठति धरणि धरि  
     ईन गमावय जागी ।  
 तोहर सिनेह जीव दय जापथि  
     रहलिहि धनि एत लागी ॥

भनहिँ विद्यापति सुनु मधुरापति  
गमन न पुरिण बिल्बे ।  
जाइ पिञ्चाविण अथर सुधारस  
तो पय जीवथि जीवे ॥

## ११ ।

सखी सँ नायिका उक्ति ।

बिह मोर परसन भेल । इवुपति दरसन देल ॥  
देखुलि बदन अभिराम । पुरल सकाल मन काम ॥  
जागि उठल पचोबान । बसि नहिँ इहल गेजान ॥  
भनहिँ विद्यापति भान है । सुपुरुष न कर निदान है ॥

## १२ ।

नायिका सँ सखी बचन ।

कहूँ सुंदरि न कर बेआज । देखिअ तुअ अपरव सभ साज ॥  
म्यगमद पंक करसि अंग राग । कोन नागर परिनत हौआ भाग ॥  
मुनुर उठसि पछिम दिश हैरि । करुन जाएत दिन कत अक्षि बेरि ॥  
नेर उपर करसि कसि थीर । दृढ़ कद परिहसि तम सम चीर ॥  
से बिजसि हँसि तेजिअ सार । भोर मन भाव सघन अंधकार ॥  
हूँ विद्यापति सुनु बर नारि । धैरज कर मन मिलत मुरारि ॥

## १३ ।

नायिका सँ सखी बचन ।

सुंदरि कहूँ न कर बेआजे ।  
पुरुब सुकृत फल केदज्ज पाओत  
मदन महा सिधि आजे ॥  
म्यगमद तिलक अगर अनुलेपित  
सामर बसन समारि ।  
हैरह पछिम दिश करुन हैयत निश  
गुरुजन नयन निहारि ॥  
बिनु कारण झटह करह गतागत  
मूनि नयन अरबिंदा ।

पुलकित तनु विज्जसि अकरामिक  
 जागि उठलि सानंदा ॥  
 चेतन हाथ लाय नहिँ संभव  
 विद्यापति कवि भाने ।  
 राजा शिवसिंह रूप नारायण  
 सकल कला रस जाने ॥

## ॥ ३ ॥ अथ श्री राधाक रूप ॥

१४ ।

नायक सँ दूति बचन ।

माधब की कहूब सुंदरि रूपे ।  
 कतेक जतन विधि आनि समारूल  
 देखलि नैन सरूपे ॥  
 पञ्चवराज चरू जुग सोभित  
 गति गजराजक भाने ।  
 कनक केदलि पर सिंह समारूल  
 तापर मेरु समाने ॥  
 मेरु उपर दुःख कमल फुलाएल  
 नाल बिना रचि पाई ।  
 मणिमय हार धार बज सुरसरि  
 तैं नहिँ कमल सुखाई ॥  
 अधर विम्ब सन दसन दाढ़िम बिजु  
 रवि शशि उगथिक पासे ।  
 राज दूरि बसु निचरो न आवधि  
 तैं नहिँ करथि गरासे ॥  
 सारंग नयन बचन पुन सारंग  
 सारंग तसु समधाने ।  
 सारंग उपर उगल दस सारंग  
 केलि करथि मधु पाने ॥

भनहिँ बिद्यापति सुनु बर जौमति  
एहन जगत् नहिँ आने ।  
राजा प्रिवसिंह रूप नारायण  
लखिमा दइ प्रति भाने ॥

## १५ ।

सखी सँ सखी बचन ।  
जाइति देखलि पथ नागरि सजनी गे  
आगरि सुवधि सेआनि ।  
कनक लता सनि सुंदरि सजनी गे  
बिह निरमाओल आनि ॥  
हस्ति गमनि जकाँ चलइति सजनी गे  
देखइति राज कुमारि ।  
जनिकाँ एहन सोहागिनि सजनी गे  
पाओल पदाश्य चारि ॥  
नील बसन तन घेरलि सजनी गे  
सिर देल चिकुर ससारि ।  
तापर भमरा प्रिवय रस सजनी गे  
बैसल पंख प्रसारि ॥  
कोहरि सम कठि गुन अछि सजनी गे  
लोचन अंबुज धारि ।  
बिद्यापति एह गाओल सजनी गे  
गुन पाओलि अबधारि ॥

## १६ ।

नायक सँ दूति बचन ।  
माथब जाइति देखलि पथ रामा ।  
गरुडासन सख तातक बाहन  
ता सम गति अभिरामा ॥  
दच्छ सुता चारिम पति भगनी  
तनय धरणि सम रूपे ।  
सुरपति अरि दुहिता प्रति बैरी  
तैँ भरि भेलि अनूपे ॥

अदिति तनय वैरी गुरु चारिम  
ता सम आनन कर्ती ।  
कुंभ तनय तसु असन तनय तसु  
कोख बैसाक्षेलि पाँती ॥  
नंद घरणि तनया तसु पाहन  
ता सम मांभक्त क्षीनी ।  
कामधेनु प्रति ता प्रति प्रिय फल  
उरज हनल जिमि जीमी ॥  
भनहिं बिद्यापति सुनु बर जौमति  
अपरुप रूपक रंगे ।  
शबण अरि पतनी तातक तप  
ता सह प्राविष्ट संगे ॥

## १७ ।

नायक सं दूति बचन ।  
माधब देखलज्ज तुञ्च धनि आजे ॥  
सुतल व्यपति सुत तसु तनया प्रति  
तातक २ रामा ।  
तसु तातक सुत तनिकर उपमेय  
सेहो धिक ओहि ठामा ॥  
दीस निगम दुइ आनि मिलाविय  
ताहि दिज विधि सुख आधो ।  
से लै आदि आधि रस मंगैचक्षि  
एहन रमणि तुञ्च माधो ॥  
परिहत काँ पठ जङ्ग काँ पाहन  
ई गित गोरख धन्वारी ।  
भनहिं बिद्यापति सैह चतुर जन  
जैह बूमत अवधारी ॥

## १८ ।

नायक सं दूति बचन ।  
माधब जाइति देखलि पथ रामा ।  
आबला अहण तरा गन बेडलि

चिकुर चामर अनपामा ॥  
 जलनिधि सुत सन बदन सोहाओन  
 सिखर बीज रद पाँती।  
 कनक लता जनि फड़ल सिरी फल  
 बीह रचल बड़ भाँती ॥  
 अजेआ सुत रिपु बाहन जेहन  
 ता सन चलु जिमि राही ।  
 सागर गरह साजि बर कामिनि  
 चललि भवन पति ताही ॥  
 खगपति तनय तासि रिपु तनया  
 ता गति जेहन समाने ।  
 हर बाहन तेहि हेरइते हेरलन्दि  
 कबि विद्यापति भाने ॥

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## ॥ ४ ॥ अष्ट मिलन ॥

१६।

नायका सं नायिक बचन ।

राङ्ग मेघ भय गरसल स्थूर । पथ परिचय दिवसहिँ भेल दूर ।  
 नहिँ बरिसय अवसर नहिँ होए । पुर परिजन संचर नहिँ कोए ॥  
 चल २ सुंदरि कर गए साज । दिवस समागम सपजत आज ॥  
 गुरजन परिजन डर कर दूर । बिनु साहस अभिमत नहिँ पूर ॥  
 रहि संसार सारबल्लु रह । तिखा एक संगम जाब जिब नेह ॥  
 भनहिँ विद्यापति कवि कंठ छार । कोटिज्ज न घटय दिवस अभिसार ॥

२०।

सखी सं नायिका बचन ।

परसहि अयलज्ज तरनि तरंग । पगु लागल कत सहस भुजंग ॥  
 निश्चिय निशाचर सच्चर साथ । भाग न मोहि केओ धयलन्दि हाथ ॥  
 एत कथ अयलज्ज जीब उपेखि । तइओ न भेल मोहि माधब देखि ॥  
 तनि नहिँ पट्टलन्दि मदनक रीति । पिसुन बचन कयलन्दि परतीति ॥

दूती दम्पति दुआओ अबोध । काज आलस दुङ्ग परम बिरेध ॥  
भनहिँ बिद्यापति सुन बर नारि । धैरज धैरह मिलत मुरारि ॥

## २१ ।

नायक सँ नायिका बचन ।  
जुंज भवन सँ चलि भेलि है  
रोकल गिरधारी ।  
एकहिँ नगर बसु माधव है  
जनु कर बटवारी ॥  
क्वाडु कन्हैआ मोर आचर है  
फाटत नव सारी ।  
अपजस हौरत जगत भरि है  
जनु करिछ उधारी ॥  
संगक सखि अगुआइलि है  
हम एकसर नारी ।  
दामिनि आय तुलाइलि है  
एक राति अन्दारी ॥  
भनहिँ बिद्यापति गाओल है  
सुनु गुणमति नारी ।  
द्विरिक संगे किकु डर नहिँ है  
तू है परम गमारी ॥

## २२ ।

नायिका द्वात खदुख बर्णन ।  
कानन कान्ह कान हम सूनल  
भै गेल आनक आने ।  
हैरैति प्रांकर रिपु भोहि हरखन्हि  
कि कहब तनिक गेजाने ॥  
सात पाँच हम लीखि पठाओलि  
बज बिधि लिखलि बनाई ।  
से पुनि नाथ पाँच कय हरखन्हि  
दुर फेरि देलन्हि मेटाई ॥

चानन चान आंग हम लेपलि  
 तैं बाड़ल अति दापे ।  
 अधरक लोभ सं विखथर ससरल  
 धरै चाह पेरि साँपे ॥  
 भनहिं विद्यापति दुज्जक सुदित मन  
 मधुकर लोभित कौली ।  
 असह सहस्रि कत कोमल कामिनि  
 जामिनि जिब दय गेली ॥

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## ॥ ५ ॥ अथ अभिसार ॥

२३ ।

सखी सं नवविवाहिता नायिका बचन ।  
 कैतुक चललि भबन कैं सजनी गे  
 संग दस चौदिसि नारी ।  
 विच २ सेभित सुंदरि सजनी गे  
 जनि घर मिलत मुरारो ॥  
 कै अभरन कै खेड़स सजनी गे  
 पहिरि उतिम इंग चीर ।  
 देखि सकल मन उपजल सजनी गे  
 मुनिझँक चित नहिं थीर ॥  
 नील बसन तन घेरलि सजनी गे  
 सिर लेलि घोघट सारी ।  
 लग २ पञ्ज कैं चलइति सजनी गे  
 सकुचल अंकम नारी ।  
 कैखि सभ देलि भबन कैं सजनी गे  
 बुरि आरलि सभ नारी ।  
 कर धय लेल पञ्ज लग कैं सजनी गे  
 हैरै बसन उधारी ॥  
 अय घर सनमुख बोले सजनी गे  
 करै लागल सकिलारे ।

नव रस रीतु पिरित भेल सजनी गे  
 दुङ्ग मन परम झलासे ॥  
 विद्यापति रह गाओल सजनी गे  
 ई थिक नव रस रीती ।  
 वयस जुगल सम चित थिक सजनी गे  
 दुङ्ग मन परम झलासे ॥

## २४ ।

नायिका पूर्व राग ।

भेल भेल दंपति शैशव गेल । चरण चपलता लोचन लेल ॥  
 दुङ्गक नयन कर दूतक काज । भूषण भय परिणाम भेल लाज ॥  
 आब अनुखन देव्य आँचर हाथ । काज सखी सँ नत कय माय ॥  
 हम अबधारलि सुन २ कान्ह । नागर करथु अपन अबधान ॥  
 भैँह धनुष गुन काजर रेख । मार नयन सर पुंख अबझेख ॥  
 रसमय विद्यापति कवि गाव । राजा शिवसिंह बुझ रस भाव ॥

## २५ ।

नायक नायिका मिलन ।

चलु २ सुंदरि शुभ करि आज । ततमत करैति नहिँ हैर काज ॥  
 धनिय बेआकुलि कोमल कंत । कोन परबोधव सखि परजंत ॥  
 सखि परबोधि सेज जब देल । पिञ्चा हरखि उठि बाँहि धरि लेल ॥  
 नहिँ २ करय नयन ढर लोर । सूति रहलि धनि सजेआक ओर ॥  
 भनहिँ विद्यापति है जुबराज । सभ सँ बड़ थिक आँखिक लाज ॥

## २६ ।

नायक नायिका मिलन ।

सुंदरि चललिहि पज्ज घर ना । चज्ज दिशि सखि सभ कर धरि ना ॥  
 जैवाँहि लागु परेम डर ना । जैसे शिशि काँप राज्ज डर ना ॥  
 जैतहिँ हार टुटिश गेल ना । भूखण बसन मलिन भेल ना ॥  
 रोय २ कजलि दहाय गेल ना । अदंकहिँ सिंदुर मेट गेल ना ॥  
 भनहिँ विद्यापति गाओल ना । दुख सहि कँ सुख पाओल ना ॥

## २७।

नायक नायिका मिलन ।

प्रथमहि॑ गेलि धनि प्रीतम पासे । हृदय अधिक भेल लाज तसासे ॥  
 ठाड़ि भेलिहि धनि आंगो न डोले । हैम सुरत सनि सुखज्जँ न बोले ॥  
 कर दुज्ज धय पञ्च पास बैसाए । रूसलि छलि धनि बदन सुखाए ॥  
 सुख हैरि लाकय भमर भाँपि लेल । अंकम भरि कँ कमल सुखि लेल ॥  
 भनहि॑ विद्यापति दैह सुमति मति । रस बुझ हिन्दूपति हिन्दूपति ॥

## २८।

अभिसार सुग्धा नायिका ।

अहे सखि अहे सखि लै जुनि जाहे । हृम अति बालक आकुल नाहे ॥  
 बोल भरोस दय गेलि लिघाय । पञ्चक पलंग पर देलि बहसाय ॥  
 गोट २ सखि सभ गेलि बहराय । बजर केबाड़ पञ्च देलन्ह लगाय ॥  
 तेहि अबसर पञ्च जागल कांते । चीर संभारलि जिउ भेल अंते ॥  
 नहि॑ २ करे नयन ढर लोरे । काँच कमल भमरा भिक भोरे ॥  
 जैसे डगमग नवनिक नीरे । तैसे डगमग धनिक सरीरे ॥  
 भनहि॑ विद्यापति सुनु कविराजे । आगि जारि पुनि आगिक काजे ॥

## २९।

नायक औ सुग्धा नायिका मिलन ।

माधव सिसिस कुसुम सम राही ।  
 कोभित मधुकर कोसल अनुसर  
     नब रस पिबु अबगाही ॥  
 पहिल बयस धनि प्रथम समारम  
     पहिलुक जामिनि जामे ॥  
 आरति पति परतीति न मानथि  
     कि करथि कोलिक नामे ॥  
 अंकम भरि हरि सयन सुताओक  
     हरल बसन अबिशेखे ॥  
 चाँपल रोस जलज जनि कामिनि  
     मेदनि देल उपेखे ॥

एक अधर कै नीबि निरोपति  
दू पुनि तीनि न हैर्दै ।  
कुच जुग पाँच पाँच शशि ऊगल  
कि लय धरथि धनि गोई ॥  
आकुल अलप बेआकुल लोचन  
आँतर पूर्ख नीरे ।  
मनमथि भीन बनसि लय बेघल  
दहै दसो दिशि फीरे ॥  
भनहिँ बिद्यापति दुज्जक सुदित भन  
मधुकर लोभित केली ।  
असह सहयि कत कोमल कामिनि  
जामिनि चिब दय गेली ॥

३० ।

नायक ओ मुखा नार्यिका मिलन ।

कत अनुनय अनुगत अनुरोधि । पति एहै सखिहिँ सोहाओलि बोधि ॥  
बिसुखि सुतलि धनि सुसुखि न हैर्दै । भागल दल बड़ लावय कोइ ॥  
बालमु बेसनि बिलासिनि क्षेटि । मेलि न मिलय देलज्जँ हिम कोटि ॥  
बसन छपाय बदन धन गोए । बादर तर शशि बेकल न हैर्ए ॥  
गुरजन परिजन दुञ्चओ नेवार । भोहर सुनल अहिं मदन भंडार ॥  
भनहिँ बिद्यापति एहो रस जान । राय शिव सिंह लखिमा बिरमान ॥

३१ ।

जखनहिँ लेल हरि कंचु अछोरि । कते परजुगुति कथल अंग मेरि ॥  
तखनुक कहिनी कहिअ न जाय । लाज सुसुखि धनि रहखि लजाय ॥  
करै न मिभाए दुर बड़ दीप । लाज न मरय नारि कट जीब ॥  
आकम्प कठिन सहय को पार । कोमल छदय उखड़ि गेल हार ॥  
बिद्यापति कवि तखनुक भान । केझो न कहे सखि हैरात बिहान ॥

३२ ।

सखि सँ नार्यिका बचन ।

करि कुच मंडल रखलज्जँ गोए । कमल कनक गिरि भाँपि न हैराए ॥  
हरख सहित हेरलज्जँ सुख काँति । पुलकित वनु भोर धर कत भाँति ॥

तखन हरल हरि अंचल मोर । रस भर ससरु कसनि केर डोर ॥  
 सपना एक सखि देखलि मैं आज । तखनुक कौतुक कहइते लाज ॥  
 आनंद नोर नयन भरि गेल । धेमक आँकुर पञ्चब देल ॥  
 विद्यापति कवि कौतुक गाव । राजा शिव सिंह बुम्ह रस भाव ॥

## ३३ ।

सखी सँ नायिका बचन ।

कि कहब ए सखि केलि बिलासे । बिपरित सूरत नाह अभिलासे ॥  
 कुच जुग चार धराधर जानी । हृदय घडत तै पঞ্জ देल धानी ॥  
 मातलि मनमध दुरि गेल लाजे । अबिरु किंकिणि कंकण बाजे ॥  
 धाम बिन्दु सुख सुन्दर जाती । कलक कमल जनि फड़ि गेल मैती ॥  
 भनहिँ विद्यापति रसमय बानी । नागरि रस पिच्छ अभिमत जानी ॥

## ३४ ।

सखी नायिका प्रबुचर ।

आज देखिए सखि बड़ि अनुमनि सनि  
 बदन मलिन सुख तोरा ।  
 मंद बचन तोहि को न कहल अद्धि  
 से न कहिए किकु मेरा ॥  
 आजुक ऐनि सखि कठिन विलि अचि  
 कान्द रम्भस कर मंदा ।  
 गुन अबगुन पঞ्ज एको न बुम्लन्हि  
 रাজ गरासल चंदा ॥  
 अधर सुखाएल केस ओभशाएल  
 धाम तिलक बहि गेला ।  
 बारि बिलासनि केलि न जानथि  
 भाल अरण उगि गेला ॥  
 भनहिँ विद्यापति सुनु बर जौमति  
 ताहि कहय किच्छ बाधे ।  
 जे किकु पঞ्ज देल आँचर भाँपि लेलि  
 सखि सभ कर उपहासे ॥

## ३५।

नायक सँ नायिका बधन ।

हे हरि हे हरि सुनिश्च अबन भरि  
 अब न विलासक बेरा ।  
 गगन नकत दूल सेहो अवेकत भेल  
 कोकिल करइकि पेरा ॥  
 अवकाश मार सार कथ चुप भेल  
 ओठ मलिन भेल चंदा ।  
 नगरक धेनु डगर के संचर  
 कुमुदिनि बसु मकरदा ॥  
 मुखकेर पान सेहो दे मलिन भेल  
 अबसर भेल नहिँ मंदा ॥  
 विद्यापति भन इहो न निक थिक  
 जग भरि करइकि निंदा ॥

## ३६।

अभिसार ।

गगन मगन हैच्छ तारा । तँझो न काझ तजय अभिसारा ॥  
 अपना सरबस लाठेँ । आनक नोलि नुडिअ दुज छाठेँ ॥  
 दूटल ग्रम मोति हारा । बेकत भेल अछिन नख द्वत धारा ॥  
 नहिँ नहिँ नहिँ पद भाखे । तँझो कोटि जतन कर लाखे ॥  
 भनहिँ विद्यापति बानो । एहि तीनू मँह दूति सयानी ॥

## ३७।

राधा छाण्ण विलास बर्णन ।

सुरत समापि सुवल बर नागर  
 पाणि पयोधर आपी ।  
 आनक शंभु जनि पूजि पुजावे  
 धयल सरोरह भाँपी ॥  
 सखि हे माधव कैलि विलासे ।

मालति रमि अलि नाह अगोरथि  
 पुनु रति रंगक आसे ॥  
 बदन मिलाय धयल मुख मंडल  
 कमल विमल जनि चंदा ।  
 भमर चकोर दुअओ अलसाएल  
 पीवि असिंह मकरदा ॥  
 भनहिँ बिद्यापति सुनह मधुर पति  
 राधा चरित अपारे ।  
 राजा प्रियसिंह रूप नारायण  
 आगबती कंठहारे ॥

## ३८ ।

सखी सं नायिका बचन ।

दृष्टि परिरंभनि पिड्लि मदान्दे । उबरि ऐलज्जँ सखि पुरबक पुन्ये ॥  
 दुष्टि छिसिआएल मोतिक हारे । बसन लोटाएल सुरंग पनारे ॥  
 सुंदर कुच जुग नख कृत भरी । जनि गज कुंभ बिदारब हरी ॥  
 अधर दसन देखि जी मीर काँपे । चाँद मंडल जनु राजक भाँपे ॥  
 समुद्र ऐसनि निसि न पाविच ओरे । कखन उगत मोर हित भय सूरे ॥  
 अब न जाएब सखि पुनि पज्ज ठार्मै । जौँ जिब मारि नडावत कार्मै ॥  
 भनहिँ बिद्यापति तेजु भय लाजे । आगि जारि पुनि आगिक काजे ॥

## ॥ ६ ॥ अथ लाथ ॥

## ३९ ।

सखी सं नायिका बचन ।

सखि है किलय बुझाएब कर्ते ।  
 जनिका जन्म हैाइत हम गेलज्जँ  
 ऐलज्जँ तनिकर अंते ॥  
 जाहि लय गेलज्जँ से चल आगल  
 तैं वह रहलि क्षपाई ।

से पुनि गेल ताहि हम आलिः  
तैं हम परम अन्याई॥  
जैतहिँ नाल कमल हम तोरलि  
करय चाह अवशेषे।  
कोह कोहाएल मधुकर धायल  
तैंहि अधर कर दैशे॥  
बोलि भरल कुंभ तैं उर गासलि  
ससरि खसल केश पारे।  
सखि दस आगुपाकु भय चललिहि  
तैं उर्ध स्वास न बाके॥  
भनहिँ विद्यापति सुनु बर जैमति  
ई सभ राखु मन गोई॥  
दिन २ ननदि सँ प्रीति बढ़ाएव  
बोलि बेकत जनु होई॥

## ४०।

ननदि सँ नायिका बचन।  
ननदी सरूप निरूपह दोसे।  
बिनु विचार व्यभिचार बुझैवह  
सासु करयबह रोसे॥  
कौतुक कमल नाल हम तोड़लि  
करय चाहलि अवतंसे।  
रोष कोष सँ मधुकर धाचोल  
तैंहि अधर कर दैसे॥  
सरोबर घाट बाट कंटक तरु  
हैरि नहिँ सकलजँ आगु।  
साँकर बाट उबटि हम चललजँ  
तैं कुच कंटक लागु॥  
गरुच कुंभ सिर घिर नहिँ थाकय  
तैं ओ धसल केश पासे।  
सखि जन सँ हम पाकु पड़लजँ  
तैं भेल दीर्घ निशासे॥

पथ अपराध पिशुन परचारल  
 तथिज्ज उतर हम देला ।  
 अमरख ताहि धैरज नहिँ इहलै  
 तैं गद गद सुर भेला ॥  
 भनहिँ विद्यापति सुनु बर जउवति  
 ई सभ राखह गोई ।  
 नंदी सुँ रस रीति बचाओब  
 गुपुत बेकत नहिँ होई ॥

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## ॥ ६ ॥ अथ मान ॥

४१ ।

नायिकाक प्रार्थना नायक सँ ।  
 माधव बचन करिए प्रतिपाले ।  
 बड़ जन जानि शरण अबलंबलि  
 सागर हैरत सवाले ॥  
 सुबन भमिए भमि तुअ जस पाओलि  
 चौदिप्पि तोहर बड़ई ।  
 चित अनुमानि बूझि गुन गौरव  
 महिमा कहलो न जाई ॥  
 आगा सभ केचो शील निवेदय  
 फल जानिए परिणामे ।  
 बड़ाक बचन कबज नहिँ विचलय  
 निशिपति हरिन उपामे ॥  
 भनहिँ विद्यापति सुनु बर जउवति  
 एह गुन कोउ न आने ।  
 राय शिवैसिँह रूप नारायण  
 लखिमा देह प्रति भाने ॥

## ४२।

बड़त्व बर्णन ।

बड़ जन जकर पिरीति रे । कोपज्ज न तजय रीति रे ॥  
 काग कोइल एक जाति रे । भेम भसर एक भाँति रे ॥  
 हेम हरदि कत बोच रे । गुनहिं बुमिसे उंच नीच हे ।  
 मनि कादब लपटाए रे । तैं कि तनिक गुन जाए रे ॥  
 बिद्यापति अवधान रे । सुपुरुष न कर निदान रे ॥

## ४३।

सखी सँ नार्यिका बचन ।

चानन भरम सेबलि हम सजनी  
 पुरत सकल मन काम ।  
 कंतक दरस परस भेल सजनी  
 सीमर भेल परिनाम ॥  
 शुकहिं नगर बसु माधव सजनी  
 पर भाबिनि वस भेल ।  
 हम धनि एहन कलाबति सजनी  
 गुण गौरव दुरि गेल ॥  
 अभिनव एक कामल फुल सजनी  
 दैना नीमक डार ।  
 सेहो फुल ओतही सुखाएल सजनी  
 इसमय फुलल नेवार ॥  
 बिधि वस आज आएल कृथि सजनी  
 यत दिन ओतहि गमाय ।  
 कोन परि करव समागम सजनी  
 मोर मन नहिँ पतिष्ठाय ॥  
 भनहिं बिद्यापति गाढोल सजनी  
 उचित आओत गुण साह ।  
 जठि बधाव कर मन भरि सजनी  
 आज आओत घर नाह ॥

४४ ।

नायिक सँ नायिका बचन ।

लोचन अरुण बुझलि बड़ भेद । रैनि उजागरि गरुआ निवेद ॥  
 तपहिं जाहृ हरि न करह लाध । रैनि गमौलह जनिक्स साथ ॥  
 कुच कुंकुम माखल हिच्च तोर । जनि अनुराग रागि कर गोर ॥  
 आनक भूषण लागल छंग । उकुति बेकत होछ आनक संग ॥  
 भनहिं बिद्यापति बजबज्ज बाध । बड़ाक अनय मौन पय साथ ॥

४५ ।

नायिका सँ दूति बचन ।

कमल भमर जग अक्षर अनेक । सभ तँह सँ बड़ जाहि बिबेक ॥  
 मानिनि तेरित करिच्च अभिसार । अबसर घोड़ज बहूत उपकार ॥  
 मधु नहिं देलह रहलि कि खागि । से सम्मति जे परहित खागि ॥  
 अति अतिशय ओलना तुअ देल । जाब जीब जनुतापक भेल ॥  
 तोहैं नहिं मन्द२ तुअ काज । भलो मन्द हैअ मन्द समाज ॥  
 भनहिं बिद्यापति दुति कह गोए । निज द्राति बिनु परहित नहिं होए ॥

॥ ७ ॥ अथ विरह ॥

४६ ।

नायिकाक प्रति सखिक प्रबोधन ।

धन जौबन रस रंगे । दिन दश देखिच्च तुलित तरंगे ॥  
 सुघटित बिहृ बिघटावे । बाँक बिधाता की न करावे ॥  
 ईओ भल नहिं रीती । हठैं न करिच्च दुरि पुरुब पिरीती ॥  
 सच कित हेरय आसा । सुमरि समागम सुपज्जक पासा ॥  
 नयन तेजय जल धारा । न चेतय चीर न पहिरय हारा ॥  
 लख जोजन बस चन्दा । तैअओ कुमुदिनि करय अनन्दा ॥  
 जवरा जासँ रीती । दुरज्जक दुर गेलैं दो गुन पिरीती ॥  
 बिद्यापति कवि गाहे । बोलल बोल सुपज्ज निरबाहे ॥

## ४७ ।

कौन बन बसथि महेस । कैओ नहिँ कहथि उदेस ॥  
 तपेबन बसथि महेस । भैरब करथि कलेस ॥  
 कान कुंडल हाथ गोल । ताहि बन पिच्छा मिठि बोल ॥  
 जाहि बन सिकिओ न डोल । ताहि बन पिच्छा हसि बोल ॥  
 एकहिँ बचन बिच भेल । पज्ज उठि परदेस गेल ॥  
 भनहिँ बिद्यापति गाव । राधा छष्ण बनाव ॥

## ४८ ।

नायिका छत खदुख बर्णन ।

एक दिन क्षमि नव शीति रे । जल मिन जेहन प्रीति रे ॥  
 एकहिँ बचन भेल बीच रे । हसि पज्ज उतरो न देल रे ॥  
 एकहिँ पलंग पर कान्ह रे । भैर लेख दुर देश भान रे ॥  
 जाहि बन कैओ न डोल रे । ताहि बन पिच्छा हसि बोल रे ॥  
 धरब जोगिनियाक भेस रे । करब म पज्जक उदेस रे ॥  
 भनहिँ बिद्यापति भान रे । सुपुरुख न करे निदान रे ॥

## ४९ ।

परकीया नायिका सँ नायक बचन ।

पुर्वक घ्रेम ऐलज्ज तुअ हेरि । हमरा अवैत बैसलि मुख फेरि ॥  
 पहिल बचन उतरो नहिँ देलि । नैन कटाक्ष सँ जिब हरि लेलि ॥  
 तुअ प्रशिसुखि धनि न करिय मान । हमज्ज भमर अति बिकल परान ॥  
 आस देइ फेरि न करिये निरासे । होङ्ग प्रसन हे पुरह मार आसे ॥  
 भनहिँ बिद्यापति सुनु परमाने । दुङ्ग मन उपजल बिरहक बाने ॥

## ५० ।

नायिका सँ नायक बचन ॥

मानिनि आब उचित नहिँ मान ।  
 एखनुक रंग एहन सन लगइकि  
 जागल पथ पचोबान ॥  
 जूङ्गि इनि चकमक कर चानन  
 एहन समय नहिँ आन ।

एहि अबसर पञ्च मिलन जेहन सुख  
 जकरहि ह्वाए से जान ॥  
 रमसि २ अलि बिलसि २ करि  
 जेकर अधर मधु पान ।  
 अपन २ पञ्च सबज्ज जेमाओलि  
 भूखल तुच्छ जजमान ॥  
 चिबलि तरंग सितासित संगम  
 ऊरज प्रसु निरमान ।  
 आरति पति परतिग्रह मगइक्षि  
 कर धनि सरबस दान ॥  
 दीप दिपक देखि धिर न रहय मन  
 दृष्ट कर अपन गेज्ञान ।  
 संचित मदन बेदन अति दारन  
 बिद्यापति करि भान ॥

## ५१ ।

नायिका विलाप ।  
 माधव ई नहि उचित बिचारे ।  
 जनिक एहन धनि काम कला सनि  
 से किञ्च कर अभचारे ॥  
 प्राण झाँ ताहि अधिक कथ मानव  
 हृदयक हार समाने ।  
 कोन परिद्युक्ति आन कौं ताकव  
 की धिक झनक गेज्ञाने ॥  
 छपिन पुरुख कैं केओ नहि निका कह  
 जग भरि कर उपहासे ।  
 निज धन अद्वैति नै उपभोगब  
 नेबल परहिङ्क आसे ॥  
 भनहि विद्यापति सुनु मधुरापति  
 ई धिक अनुचित काजे ।  
 माँगि लाएब वित से घडि ह्वाय नित  
 अपन करब कोन काजे ॥

## ५२।

हरि सं नायिका बचन ।

आजु परल मोहि कोन अपराधे । किंचन न हेरिए हरि लोचन आधे ॥  
आन दिन गहि रुम लाविच्छ गहा । बज्ज विधि बचन लुभाएव ने हा ॥  
मन दै रुसि रहल पञ्ज सोई । मुखका हृदय रहन नहिँ हैरी ॥  
भगवहिं विद्यापति सुनु परमान । बाढ़ा घेम उसरि गेल मान ॥

## ५३।

सखी सं नायिका बचन ।

माधब कि कहव तिहरी ज्ञाने ।  
सुपञ्ज कहलि जब रोस कथल तब  
कर मूल दुज्ज काने ॥  
आयल गमनक बेरि न नीन टख  
तैं किकु पुछिओ न मेला ।  
रहन करमहिन इम सनि के धनि  
कर सं परसमनि गेला ॥  
जैं हम जनितज्जं रहन निटुर पञ्ज  
कुच कंचन गिरि साधी ।  
कौसल करवल बाज़ लता लय  
दृढ़ कथ रखितज्जं बाँधी ॥  
इ सुमिसिए जब जैं न मरिए तब  
बुझि पड़ हृदय पखाने ।  
हेमगिरि कुमरि चरन हृदय धर  
करि विद्यापति भाने ॥

## ५४।

सखी सं नायिका बचन ।

कि कहव आहे सखि निअ अगेजाने । सगरी रझनि गमाओलि माने ॥  
जखन हमर मन परसन मेला । दाखण अखण तखन उगि गेला ॥

गुरु जन जागत्कि करव केली । तनु भपश्व हम आकुल भेलो ॥  
 अधिक चतुरपन भेलज्जँ अज्ञानी । लाभक लोभ मुरज्ज भेल हानी ॥  
 भनहिँ बिद्यापति निष्ठ मति देसे । अबसर काल उचित नहिँ रोखे ॥

## ५५ ।

नायिका छत सदुख वर्णन ।  
 माथब तोँ है जनि जाह विदेसे ।  
 हमरो रंग रमस लय जैबह  
     लैबह कोन सरेसे ॥  
 बनहिँ गमन कर हाएति दैसर मति  
     विसरि जारव पति मोरा ।  
 हिरा मनि मानिक एको नहिँ माँगब  
     फेरि माँगब पञ्ज तोरा ॥  
 जखन गमन कर नयन नीर भर  
     देखियो न भेल पञ्ज तोरा ।  
 रक्षिति नगर बसि पञ्ज भेल परबस  
     कैसे पुरत मन मोरा ॥  
 पञ्ज संग कामिनि बजत सोहागिनि  
     चंद्र निकट जैसे तारा ।  
 भनहिँ बिद्यापति सुनु बर जौमति  
     अपन हृदय धर सारा ॥

## ५६ ।

नायिका बिरह ।

मोहि तेजि पिआ मोर गेलाह विदेस । कौनि पर खेब बारि बस ॥  
 सेज भेल परिमल फूल भेल बास । कतय भमर मोर परल उपास ॥  
 सुमरि २ चित नहीं रहे थीर । मदन दहन तन दगध शरीर ॥  
 भनहिँ बिद्यापति कवि जय हाम । की करत नाह दैब भेल बाम ॥

## ५७।

नायिका विरह ।

सुंदरि विरह सथन घर गेल । किंशु विद्याता लिखि मोहि देल ॥  
 उठलि चिह्नाय बैसलि सिर नाय । चङ्ग दिसि हैरि २ रहलि लजाय ॥  
 नेझका बंधु सेहो कुटि गेल । दुज कर पड़का खेलाओन भेल ॥  
 भनहिँ विद्यापति अपरम नेह । जेहन विरह हो तेहन सिनेह ॥

## ५८।

नायिका विरह ।

माधव हमर रटल दुर देस । केजो न कहे सखि कुण्डल सनेस ॥  
 जुग २ जिवथु बसधु लाख कोस । हमर आभाग झनक कोन दीस ॥  
 हमर करम भेल बिहु बिपरीत । तेजलन्हि माधव पुरबिल प्रीत ॥  
 हृदयक बेदन बान समान । आनक दुख आन नहिँ जान ॥  
 भनहिँ विद्यापति कवि जय राम । कि करत नाह दैब भेल बाम ॥

## ५९।

नायक सँ विरहबती नायिका बचन ।

माधवै २ हौज समधान । तुअ बिनु भुबन करव रितु पान ॥  
 पथम पचीस अठाइस भेल । ता सम बदन हेम हरि लेल ॥  
 पचीस अठारह बीस तनु जार । छिति सुत तेसर से जिब मार ॥  
 सुमरिच्य माधव ओ दिन सिनेह । जे दिन सिँह गेल मीनक गेह ॥  
 भनहिँ विद्यापति अच्छर लेख । बुध जन हैरि से कहे विशेख ॥

## ६०।

सखी कृत नायिका विरह बर्णन ।

कुसुमित कानन कुंज बसी । नैनक काजर घोर मसी ॥  
 नख सँ लिखलि नलनि दल पात । लोखि पठाओलि आखर सात ॥  
 पथमहिँ लिखलन्हि पहिल बसंत ॥ दीसरहिँ लिखलन्हि तेसराक अंत ॥  
 लिखि नहिँ सकलिहि अनुज बसंत । पहिलहिँ पद अक्षि जीवक अंत ॥  
 भनहिँ विद्यापति अच्छर लेख । बुध जन हैराथि से कहाथि विशेख ॥

६१।

नायिका विरह ।

मन परवस भेल परदेस नाह । देखि निप्राकर तन उठ धाह ॥  
 मदन बेदन दे मानस अन्त । काहि कहब दुख परदेस कन्त ॥  
 सुमहि सनेह गेह नहिँ आव । दाखन दादुर कोकिल राव ॥  
 ससरि २ खसु निबिन आज । बड़ भनोरथ घर पङ्क न समाज ॥  
 भनहिँ बिद्यापति सुनु परमान । बुमु चप राघव नव पचोबान ॥

६२।

नायिका विरह ।

प्रथम एकादस दै पङ्क गेल । सेहो दे वितित मोर कत दिन भेल ॥  
 रति अबतार बयस मोर भेल । तैझो नहिँ पङ्क मोर दरसन देल ॥  
 अब न धरम सखि बाँचत मोर । दिन २ मदन दुगुन सर जोर ॥  
 चान सुरज भाहि सहिंजो न होए । चानन लाग विखम सर सोए ॥  
 भनहिँ बिद्यापति गुनवति नाहि । धैरज धैरज मिलत मुराहि ॥

६३।

नायिका विरह ।

माधव बूझलि तुअ गुन आजे ।  
 पच. दुन दस गुन दसगुन सै गुन  
 सेहो देल कोन काजे ॥  
 चालिस काठि चाहि छौठाई  
 से हम से पङ्क मेला ।  
 कपटी कन्द्या केलि नहिँ जानथि  
 कैलन्हि जनमक ओरा ॥  
 साठि काठि दह बुंद बेवरजित  
 से कत कर उपहासे ।  
 पङ्कक विवाद सहै नहिँ पावो  
 दुइ बुन करब गरासे ॥

नवो बुना दय नवो बास कर  
 से उर हमर प्राने ।  
 से हरखित मुँह हैरि न हैर  
 कारन के नहिँ जाने ॥  
 भनहिँ बिद्यापति सुनु बर जौमति  
 ताहि करथि केव वाधा ।  
 अपन जीब दय पर के बुझाविच्छ  
 कमल नाल दुइ आधा ॥

## ई४ ।

ऊधब सँ गोपी वचन ।

चानन भेल बिखस सर रे  
 भूखन भेल भारी ।  
 सपनजँ हरि नहिँ आएल रे  
 गोकुल गिरधारी ॥  
 एकसर ठाढ़ि कदम तर रे  
 पथ हेरथि मुरारी ।  
 हरि बिमु देह दग्ध भेल रे  
 भासर भेल सारी ॥  
 जाझ जाझ तोँहैं ऊधब हे  
 तोँ है मधुपुर जाहै ।  
 चंद्र बदन नहिँ जीउति रे  
 बध लागत काहै ॥  
 भनहिँ बिद्यापति तन मन दे  
 सुनु गुनमति नारि ।  
 आजु आओत हरि गोकुल रे  
 पथ चलु भटभारि ॥

## ६५ ।

सखी सँ नायिका बचन ।

गगन गरजि धन घोर ( हे सखि ) काखन आओत पङ्ग मेर ॥  
 उगलन्हि पाँचोबान ( हे सखि ) अब न बचत मेर प्रान ॥  
 करब कओन परकार ( हे सखि ) जौबन भेल जिब काल ॥  
 मनहिँ बिद्यापति भान ( हे सखि ) पुरुष कुहिं परमान ॥

## ६६ ।

नायिका विरह ।

माथब मास तीयि क्ल माथब  
 अबध करिए पङ्ग गेलाह ।  
 कुच जुग सेभु परसि हसि कहलन्हि  
 तैं प्रतीति मोहिं भेलाह ॥  
 अबधि ओर भेल समय बेचापित  
 जौबन बहिं गेल आसे ।  
 तखनक विरह जुबति नहिँ जीउति  
 कि करत माथब मासे ॥  
 हन ३ कय कैं दिवस गमाओलि  
 दिवस २ कय मासे ।  
 मास २ कय बरख गमाओलि  
 आब जिबन कोन आसे ॥  
 आम मजर धरु मन मेर गहबर  
 कोकिल सबद भेल मंदा ।  
 शहन बएस तेजि पङ्ग परदेस गेल  
 कुसुम पितल मकरंदा ॥  
 कुसुम चानन आगि लगाओल  
 कैओ कहे सीतल चंदा ।  
 पङ्ग परदेस अनेक कैं राखथि  
 बिपति चिन्हिए भल मंदा ॥

भनहिँ विद्यापति सुनु बर जौमति  
हस्तिक चरण करु सेबा ।  
परल अनाइत तें हथि अंतय  
बालसु दोस न देबा ॥

## ६७ ।

नायिका विरह ।

खिखब उनैस सताइसक संग । से पुनि खिखब पचौसक संग ॥  
जनिकाँ सोपि गेला मोर आहि । से पुनि गेलाह देखब नहिँ ताहि ॥  
बड अनुचित आनक परवेस । से पुनि येलाह तकर सनेस ॥  
माधव जनि दीआह मोर दोस । कत दिन राखब झनक भरोस ॥  
भनहिँ विद्यापति आखर लेख । बुध जन हो से कहे बिसेख ॥

## ६८ ।

सखी सँ नायिका बचन ।

मोहन मधुपुर बास ( हे सखि ) हमजँ जाएब तनि पास ॥  
रखलन्हि कुबजाक नेह ( हे सखि ) तेजलन्हि हमरा सनेह ॥  
कत दिन ताकब बाट ( हे सखि ) रटला जमुनाक घाट ॥  
ओलहि रहयु दृढ़ फेरि ( हे सखि ) दरसन देशु एक बेरि ॥  
भनहिँ विद्यापति रूप ( हे सखि ) मानुख जनम अनूप ॥

## ६९ ।

सखी सँ नायिका बचन ।

आस लता लगाओलि सजनी  
नैनक नीर पटाय ।  
से फल अब तखणत भेल सजनी  
आँचर तर न समाय ॥  
काँच साँच पङ्ग देखि गेल सजनी  
तसु मन भेल कुह भान ।  
दिन २ फल तखणत भेल सजनी  
अङ्ग मन न करु गेआन ॥

सम केर पञ्ज परदेस बसि सजनी  
 आएल सुमिरि सिनेह ।  
 हमर शहन पञ्ज निश्दय सजनी  
 नहिँ मन बाढ़य नेह ॥  
 भनहिँ विद्यापति गाओल सजनी  
 उचित आओत गुण साह ।  
 ऊठि बधाव करु मन भरि सजनी  
 आज आओत घर नाह

## ७० ।

सखी सँ नायिका बचन ।  
 प्रथम बयस हम कि कहव सजनी  
 पञ्ज तजि गेलाह विदेस ।  
 कत हम थैरज बाँधव सजनी  
 तनि बिनु सहव कलेस ॥  
 आओन अबधि बितित भेलि सजनी  
 जलधर छपल दिनेस ।  
 सिसिर बसंत उखम भेल सजनी  
 पाओस लेल परबेस ॥  
 चज्ज दिस भिंगुर भन करु सजनी  
 पिक सुंदर करु गान ।  
 मनसिज मारु मरम सर सजनी  
 कतेक सुनब हम कान ॥  
 सेज कुसुम नहिँ भाबय सजनी  
 बिख सम चानन चीर ।  
 जैओ समीर सितल बज सजनी  
 मन बच उड़ल सरोर ॥  
 भनहिँ विद्यापति गाओल सजनी  
 मन धनि करिच्छ झलास ।  
 सूदिन हेरि पञ्ज आओत सजनी  
 मन जनि करिच्छ उदास ॥

## ७१ ।

नायिका विरह ।

प्रथम समागम भेल रे । हठन रहनि बिति गेल रे ॥  
 नब तनु नब अनुराग रे । बिनु परिचय रस माँगु रे ॥  
 सिरि सम पज्ज तजि गेल रे । जौबन उपगत भेल रे ॥  
 आब न जिअब बिनु कांत रे । आब जीब भेल अंत रे ॥  
 भनहिँ विद्यापति भान रे । सुपुरुष गुनक निधान रे ॥

## ७२ ।

नायिका विरह ।

कर तल लीन प्रोभय सुखचन्द । किसलय मिलु अभिनव अरबिन्द ॥  
 अहनिशि गर्थ्य नयन जलधार । खंजन गिलि उगिलत मातिहार ॥  
 कि करति प्रशिमुखि कि बोलत आन । बिनु अपराध विमुख भेल कान्द ॥  
 विरह विखिन तनु भेल हरास । कुसुम सुखार रहज अछि बास ॥  
 भखइति सँश्य पड़ल परान । कबज न उपसम कर पचवान ॥  
 भनहिँ विद्यापति सुन वर नारि । धैरज धैरज मिलत सुरारि ॥ ५६ ॥

## ७३ ।

नायिका विरह ।

प्रथमहिँ उपजल नब अनुरागे । मन कर प्राण धरिअ तसु आगे ॥  
 आब दिने २ भेल प्रेम पुराने । सुगुतज कुसुम सुरभि कर आने ॥  
 हरि सँ कहब सखि हमरी विनीती । विसरि न हलविए परब पिटीती ॥  
 रभस समय पिचा जत कहि गेला । अधरज्ज आध सेहओ दुरि गेला ॥  
 भनहिँ विद्यापति इहो रस जाने । राय शिव सिँह लखिमा विरमाने ॥

## ७४ ।

नायक सँ दूति बचन ।

माधब कि कहब ताही । तुअ गुन लुबुधि सुगुध भेलि राही ॥  
 मलिन बसन तनु चीरे । करतल कमल नयन ढख नीरे ॥  
 उर पर सामरि बेनी । कमल कोष जनि कारि लगेनी ॥  
 केओ सखि ताकय निशासे । केओ नलनी दल करय बतासे ॥

केओ बोल आयल हरी । ससरि उठलि चिर नाम सुमरी ॥  
बिद्यापति कवि गावे । विश्व वेदन् निष्ठा सखि समुभावे ॥

## ७५ ।

सखी सं नायिका बचन ।

कोन गुन पङ्ग परबण भेल सजनी  
बुमालि तनिका मल मंद ।  
मनमध मन मध तनि बिनु सजनी  
देह दहय निशि चंद ॥  
कह ओ पिशुन शत अबगुन सजनी  
तनि सम मोहि नहिँ आल ।  
कतेक जतन सं भेटिच्छ सजनी  
मेटय न रेख पखान ॥  
जं दुरजन कटु भाखय सजनी  
मोर मन न होय विराम ।  
अनुभव राङ्ग पराभव सजनी  
हरिन न तेज हिम धाम ॥  
जइओ तरणि जल शोखय सजनी  
कमल न तेजय पाँक ।  
जे जन इतल जाहि सं सजनी  
कि करत विह भय बाँक ॥  
बिद्यापति कवि गाओल सजनी  
इस बुभय इसमंत ।  
राजा शिवसंह मन दय सजनी  
मोदवती देहि कांत ॥

## ७६ ।

नायक सं दूति बचन ।

माधब देखलि बिचोगिनि बामे  
आधर न हाँस विलास सखी संग  
छहोनिश जप तुच्छ नामे ॥

आनन सरद सुधाकर सम तसु  
 बोले मधुर धुनि बानी ।  
 कोमल कमल अरण कुम्हिलाएल  
 देखि मन रेलजँ जानी ॥  
 हृदयक हार भार भेल सुभ धनि  
 नैन न होए निरोधे ।  
 सखि सभ आय खेलाओलि रंग करि  
 तसु मन किकुओ न बोधे ॥  
 रंगडल चानन मृगमद कुमकुम  
 सभ तेजलि तुच्छ लाई ।  
 जनि जलहीन मीन जक पिरइलि  
 अहोनिस रहश्छि जागो ॥  
 दूति उपदेस सुनि गुनि सुमिरख  
 तझखन चलाह धाई ।  
 मोदवती पति राघब सिंह गति  
 कबि बिद्यापति गाई ॥

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## ॥८॥ अथ विरहांत ॥

७७।

राधा छण्ड बिलाप ।  
 माधब जाए कोबाइ छोड़ाओल  
 जाहि मंदिर बसु राधा ।  
 चोर उधारि अधर सुख हैरल  
 चान उगल छथि आधा ॥  
 चोर करपूर पान हम बासलि  
 जौर साँठला पकमाने ।  
 सगर रैनि हम बैसि गमाओलि  
 खंडित भेल मोर माने ॥

मेयुरा नगर अटकि हम रहलज्जँ  
 किअ न पठाओल दूती ।  
 मानिक एक मानिक दस पथरल  
 ओतहि रहल पज्ज सूती ॥  
 कमल नयन कमला पति चुबित  
 कुंभकरण सम दापे ।  
 हस्तिक चरण थै गावधि बिद्यापति  
 राधा कृष्ण बिलापे ॥

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## ॥ ६ ॥ अथ गीत नाना प्रकार ॥

### ७८ ।

गंगाक सूति ।

कत सुख सार पाओल तुअ तीरे । क्वाड़इत निकट नयन बह नीरे ॥  
 कर जोड़ि बिनमजो बिमल तरगे । मुनु दरशन ह्वाअ पुनमति गगे ॥  
 एक अपराध केमब मोर जानी । पाए परसल मातु तुअ पानी ॥  
 कि करब जप तप जोग धेआने । जनम कृतारथ एकरहि समाने ॥  
 भनहिं बिद्यापति समदज्जो तेहो । अनूकाल जनु बिसरह मोही ॥

### ७९ ।

नायिका बचन पथिक सँ ।

पिअ मोर बालक हम तरणी ।  
 कोन तप चुकलौह भेलौह जननी ॥  
 पहिर लेलि सखि एक दछिनक चीर ।  
 पिअ के देखेति मोर दगध प्रसीर ॥  
 पिअ लेलि गोद कँ चखलि बजार ।  
 हटिआक लोग पुछे के लागु तोहार ॥  
 नहिं मोर देचोर कि नहिं क्रोट भाई ।  
 पुरब लिखल छल खामी हमार ॥

बाट रे बटोहिआ कि तोँहीँ मोर भाई ।  
हमरो समाद नैहर लेन जाह्न ॥  
कहिजन बबा किनय धेनु गाई ।  
दुधवा पिलाय कँ पोसत जमाई ॥  
नहिँ मोरा टका अछि नहिँ धेनु गाई ।  
कौने विधि पोसब बालक जमाई ॥  
भनहिँ बिद्यापति सुनु ल्लज नारी ।  
धैरज धय रज मिलत मुरारी ॥

## ८० ।

परकीया नायिका ओ नायक सं प्रव्यक्तर ।

सुंदरि हे तोँ सुबुधि सेआनि । मरी पिच्छास पिच्छाबज्ज पानि ॥  
के तोँ धिकाह ककर कुल जानि । बिनु परिचय नहिँ देब पिछि पानी ॥  
धिकज्ज पशुकजन राज कुमार । धनि के बिचोग भरमि संसार ॥  
आबह बैसह पिब लह पानि । जे तोँ खोजबह से देब आनि ॥  
ससुर भैसुर मोर गोलाह विदेस । स्थामिनाथ गेल छथि तनिक उदेस ॥  
सासु घर आन्दरि नैन नहिँ सूझ । बालक मोर बचन नहिँ बूझ ॥  
भनहिँ बिद्यापति अपरुप नेह । जेहन बिरह्न हो तेहन सिनेहै ॥

## ८१ ।

मैना कृत शिव वर्णन ।

घर घर भरमि जनम नित  
तनिकाँ केहन बिबाह ।  
से अब करब गोरी बर  
ई हैर कतय निबाह ॥  
कतय भवन कत आगन  
बाप कतय कत माए ।  
कतज्ज ठचोर नहिँ ठेहर  
ककर एहन जमाए ॥  
कोन कयल एह असुजन  
केचो न हिनक परिबार ।

जे कायल हिनका निबंधन  
 धृक् थिक से पञ्जिआर ॥  
 कुल परिवार एको नहिँ जनिका  
 परिजन भूत बैताल ।  
 देखि २ भुर होए तन  
 के सहय हृदयक साल ॥  
 विद्यापति वाह सुंदरि  
 धरुङ्ग मन अबगाह ।  
 जे च्छिं जनिक विवाही  
 तनिकाँ सेह पै नाह ॥

## ८२ ।

उमा सखी द्वत मिल बर्णन विवाह समय ।  
 आगे माई एहन उमल बर लैल  
 हेमत गिरि देखि २ लगइक रंग ।  
 एहन उमल बर घोड़बो न चढ़इक  
 जेहि घोड़ रंग २ जंग ॥  
 बाघक छाल जे बसह पलानल  
 साँपक भीरल तंग ।  
 डिमिकि डिमिकि जे डमरु बजइन  
 खटर २ कर अंग ॥  
 भकर भकर जे भाँग भकोसथि  
 छटर पटर कर गाल ।  
 चानन सोँ अनुरागल थिकइन  
 भसम चड़ाबथि अंग ॥  
 भूत पिसाच अनेक दल साजल  
 सिर सोँ बहि गेल गंग ।  
 भनहिँ विद्यापति सुनिए मनाइन  
 थिकाह दिगंबर भंग ॥

## TRANSLATION OF THE SONGS OF BIDYÁPATI THAKUR.\*

## CHAPTER I.

## YOUNG LOVE.

(1.)

1. O pretty one, (haste and) bathe thyself. Lo, love searched for me and smote me on the heart.
2. The limp garments cling to thy body, and thou becomest as one who arouseth the passions of saints.
3. The water falleth down in rivers through the locks of thy hair, and it seemeth to me dark as a moonless night.
4. Thy bosom is like two fair *chakwás*.† Cover them, O cover them with thy lotus hands.
5. And if thou dread entangling them in the snare of thy arms, (fear not, but) hold them fast. (Else assuredly) will they fly away to heaven.
6. Bidyápati saith, a good husband will never be a fool.

(2.)

1. In the midst of thorns the flowers are blooming. The bee is confounded, and cannot distinguish the odours.
2. Though the bee wander, and sport everywhere; without thee, O jasmine, he cannot get rest.
3. Its life dependeth on honey, and thou art full of honey. Keepest thou the honey stored up within thy heart through modesty?
4. Consider well in thine heart; If the bee die, who will be guilty of his death?
5. Bidyápati saith, as long as it sip the nectar of thy lower lip, so long will it live.

(3.)

1. Who doth not do his own work? Who doth not serve his own master?
2. Every one seeketh his own interest; he is a good man who carrieth out his task to the end.
3. O friend, his life is precious, who willingly rendereth assistance to others.

\* The following translations are not always so literal as the preceding; as all difficulties have been explained in the vocabulary.

† *Anas casarea*.

4. If one who is injured take refuge with thee, do not disappoint him as long as anything remaineth to thee.

5. (If thou disappoint him), he may perhaps obtain his desire from another, but still regret will remain in thy soul.

6. Bidyápati saith, do not proclaim thine indigence. Only the great can comply with great requests.

## (4.)

1. O friend, O friend, speak not of aught else. Now Krishn daily desireth thy virtues more and more.

2. For no apparent reason he is continually coming near thee, and thou perceivest it in thine heart, though thou conceal it through shame.

3. Even when he is going elsewhere, he casteth a glance at thee ; no one can turn aside a greedy eye.

4. He is full of devices, and so art thou ; like two flowers tied upon a single stalk.

5. Bidyápati the necklace of poets saith, with one arrow Love hath smitten two hearts.

## (5.)

*Rádhá addresses Krishn at a river crossing.*

1. "Catch my hand, and cross me over, I will give thee, O Kanhaiyá, a matchless necklace.

2. "All my friends went off before me, and left me alone. I know not by what path they have gone.

3. "I will not go with thee, but along the deserted bank of the river."

4. Bidyápati saith, O damsel, pray to God.

## CHAPTER II.

## THE COMMENCEMENT OF RÁDHÁ'S LOVE FOR KRISHN.

## (6.)

1. The charming season of Spring is come. The southern wind bloweth gently.

2. In a dream a form said to me, "Remove the cloth from before thy face."

3. Even though the creator tried his best, the moon could not be equal to thy face (in beauty).

4. Though he cutteth (the face of the moon) several times, and shapeth (it) anew, still it cannot equal (thy) face.

5. The lotus could not obtain the excellence of thine eyes ; who in the world doth not know it.

6. Driven to shame by (the beauty of) thy lotus eyes, he went and hid himself in the water.

7. Bidyápati saith, hear O pretty one, such women are like Lakshmí in beauty.

8. I say this in the presence of king Síb Síb, Rúp Náráyan, and Lakhimá, his queen.

(7.)

1. O Mádhav, appease the fair one.

2. What other damsel hath ever offered caresses such as she hath.

3 and 4. The clouds pour rain, and fill the earth with water, and the night is dark and fearful, still she hath remembered thy virtues, and hath come. There is no bound to what she will bear for thee.

5 and 6. She who trembleth at a picture of the king of serpents on a wall, hath come smiling to thee, sweet as she is, veiling her jewel face.

7. Thy beloved hath foresworn her husband's love, and come to thee in spite of all the censure of her relations.

8. The Lady is intoxicated with the sweet wine of thy love, and hence careth not for aught else.

9 and 10. Bidyápati, the wise poet and appreciator of the pleasures of love, hath sung this. When Desire and Love are together in a person's heart, what crime will he not commit.

(8.)

1. I saw the graceful form of the lotus-faced one. For awhile, how much love arose in her heart.

2. Her love is fresh and the shame thereof is great. Her affection is visible (on her face), still she trieth to conceal it.

3. Now she approacheth him, and now retreateth. She neither yieldeth to embraces with all her heart, nor doth she shew aversion.

4. Her eyes remain not steady, and when she is caught by her hand, she concealeth her face.

5. Bidyápati saith, I sing the pleasure of love ; the bride, by these actions, giveth others to understand her willingness.

(9.)

*A Riddle describing Rádhá's condition.*

1. Add the third vowel\* after the third one† to the vowel‡ which is

\* अ

† इ

‡ आ ; आ + इ = आइ which means "come."

to the left of the third vowel. The body of the damsel hath become like the third\* after three.

2. The blooming damsel uttering only three letters† hath at length become angered ; for Mádhav is like the third day‡ after the third one.

3. She uttered the three letters† and stood up. The witness of that fact is, O Mádhav, the third after the third day.‡

4. Bidyápati saith, the affection shown in all these ‘threes’ is that of a damsel for her love.

(10.)

1. O Mádhav, the pretty one can live no longer.

2. The beautiful girl hath made over everything to those from whom she took them.

(3 and 4.) Overcome by the pangs of love, she hath returned her moon-like face to the moon, the play of her eyes to the fawn, the locks of her hair to the chámara.§

(5 and 6). Her teeth to the seeds of the pomegranate, her speech to the cuckoo, and the form of her body to the lightning. I have learnt all this, and have come here.

7. She lieth upon the earth waking the whole night, and riseth uttering the name of Hari.

8. The damsel keepeth reciting thy love with all her heart, and only for this doth she live.

(9 and 10). Bidyápati saith, “Hear, O Mathurápati, do not longer delay, but make her drink the honey-like ambrosia of thy lower lip. Then only can she be restored to life.”

(11.)

1. My Creator hath become pleased with me. Rám hath favoured me with a visit.

2. I saw his charming face, and the desires of my heart were fulfilled.

3. The five-arrowed God of Love awoke within my heart, and my wisdom could not remain in subjection.

4. Bidyápati singeth that a good husband will never drive his wife to extremities.

(12.)

1. Tell me, Sweet-heart : why conceal it ? I see thee adorned in costly garments.

\* पाँच, ‘five,’ = पञ्चवान् i. e. Kandarp the god of love.

† माधव the name of her beloved.

‡ हृषसनि = जीव which means her life.

§ Borassus Flabelliformis.

2. Thou hast scented thy limbs with musk. Who is the happy one to whom thou art about to yield thyself?

3. Thou art continually rising, and gazing towards the west ; seeking to learn how far the day has gone, and when the sun will set.

4. Thou hast tied the tell-tale anklet, high above thine ankle (to prevent its tinkling being heard). Thou hast girded up thy raiment dark as the dark night itself.

5. With a smile dost thou rise, distilling nectar from it. O, the dark night is pleasant.

6. Bidyápati singeth, hear, O good Lady, keep patience and Murári will meet thee.

(13.)

1. Fair one, conceal not thyself.

2. If any one is so happy as to obtain thy love as the fruit of his former virtuous acts, great will be the accomplishment of his love to-day.

3. Thou hast anointed thy forehead with musk and aloes, and cunningly arranged thy nut-brown garments.

4. Thou art watching the eyes of thine elders, and, gazing towards the west, art wishing that the night may come.

5. Without a wherefore thou comest and goest in the house ; closing thy lotus eyes (in shame).

6. Thy body is quivering with excitement, smiles cover thy face without apparent reason ; and full of delight, hast thou arisen from thy couch.

7. Bidyápati the poet saith, her excuses are not probable to any one in his senses.

8. 'Rújá Sib Síh, Rúp Náráyan understandeth the pleasures of every grade.'

CHAPTER III.

RÁDHÁ'S BEAUTY.

(14.)

1. O Mádhav, how shall I tell the beauty of the lovely one.

2. With great efforts the Creator hath adorned her, and I have seen her with mine own eyes.

3. Her feet are beautiful as a pair of lotuses, and her gait is stately as that of *Airávat*.\*

\* Indra's elephant.



4. (Her thighs are like) a golden plantain, over them he placed a slim lion's (waist), and over that a mount *Meru*.\*

5. Over mount *Meru* he made two lotuses to bloom, and, though without a stalk, they overflow with loveliness.

6. Her diamond necklace is like the stream of the Gangá; and thus those lotuses are not dried up.

7. Her lips are red like the *Bimbá* fruit, and her teeth like pomegranate seeds. The sun and moon† rise near them.

8. Ráhu‡ dwelleth afar, and doth not approach to devour them.

9. She hath eyes like a deer (*sáranga*), and the voice of the *koi* (*sáranga*), (and her brows are like) a bow (*sáranga*).

10. And over the bow appear ten bees§ (*sáranga*) who playfully sip the honey (of her brow).

11. Bidyápati saith, hear, pretty one, there is no other in this world so beautiful as she.

12. I say this in the presence of king Síb Síh, Rúp Náráyan, and Lakhimá, his queen.

(15.)

1. O friend, I saw a wise, and clever, and blooming damsel on the way.

2. O friend, the Creator made her like unto a golden creeper, and brought her here.

3. O friend, her gait was stately as that of an elephant, and she appeared like a princess.

4. He who will obtain one such as her for his bride, will have obtained all the four blessings, (*viz.*, wealth, virtue, desire, and salvation).

5. O friend, she wore a blue dress, and loosened the braids of her hair.

6. Over the loosened hair, O friend, a bee sat with open wings imbibing nectar.

7. O friend, her waist is like that of a lion, and her eye like the lotus.

8. Bidyápati sang this, O friend, truly she hath gained every grace.

\* Alluding to the stomach which has three wrinkles, and is therefore supposed to be rugged like a mountain.

† Her two eyes.

‡ The short hair of the forehead, personified as the demon of eclipse.

§ The short hair of the forehead.

## (16.)

*A Riddle describing Rádhá's beauty.*

1. O Mádhab, I saw a fair one on the way.
2. Her gait is pleasing as that of the conveyance<sup>1</sup> of the father<sup>2</sup> of the friend<sup>3</sup> of him<sup>4</sup> who sits on Garuḍa.
3. Like in beauty to the wife<sup>5</sup> of the son<sup>6</sup> of the sister<sup>7</sup> of the husband<sup>8</sup> of the fourth daughter<sup>9</sup> of Daksh.
4. And on account of that more beautiful than the enemy<sup>10</sup> of the husband<sup>11</sup> of the daughter<sup>12</sup> of the foe<sup>13</sup> of the king<sup>14</sup> of the Gods.
5. Her face is beautiful as that which comes fourth<sup>15</sup> after the preceptor<sup>16</sup> of the enemy<sup>17</sup> of the sons<sup>18</sup> of Aditi.
6. She hath arranged a necklace of the treasure of the children<sup>19</sup> of the food<sup>20</sup> of the son<sup>21</sup> of a pitcher.
7. The slimness of her waist is like that of the conveyance<sup>22</sup> of the daughter<sup>23</sup> of the wife<sup>24</sup> of Nand.
8. Her breasts are round like the fruit<sup>25</sup> beloved by the lord<sup>26</sup> of the husband<sup>27</sup> of Kám Dhenn.
9. Bidyápati saith, hear, O fair ones, the tint of her form is wondrous.
10. By performing a penance like that of the father<sup>28</sup> of the wife<sup>29</sup> of the enemy<sup>30</sup> of Rábaj a man can attain to such as this.

## (17.)

*The Same.*

1. O Mádhab, to-day I saw thy beloved.
- 2 & 3. "In her I see the resemblance of the son<sup>31</sup> of the father<sup>32</sup> of the wife<sup>33</sup> of the father<sup>34</sup> of the father<sup>35</sup> of the husband<sup>36</sup> of the daughter<sup>37</sup> of the son<sup>38</sup> of the king<sup>39</sup> of the earth.

<sup>1</sup> Airávat. <sup>2</sup> Indra. <sup>3</sup> Arjun. <sup>4</sup> Krishn.

<sup>5</sup> Rati. <sup>6</sup> Pradyumna, *i. e.* Kámdéb. <sup>7</sup> Rukmiṇí, *i. e.* Lakshmí. <sup>8</sup> Som. <sup>9</sup> Rohiní.

<sup>10</sup> Kámdéb. <sup>11</sup> Síva. <sup>12</sup> Párvatí. <sup>13</sup> Himálaya. <sup>14</sup> Indra.

<sup>15</sup> Monday, *i. e.* the moon. <sup>16</sup> Súkra, *i. e.* Friday. <sup>17</sup> Daityas. <sup>18</sup> Gods.

<sup>19</sup> Pearls. <sup>20</sup> The sea. <sup>21</sup> Agastya.

<sup>22</sup> A lion. <sup>23</sup> Máyá, *i. e.* Durgá. <sup>24</sup> Yasodá.

<sup>25</sup> The *bel* fruit. <sup>26</sup> Síva. <sup>27</sup> A bull.

<sup>28</sup> Janak. <sup>29</sup> Sítá. <sup>30</sup> Ráma.

<sup>31</sup> Moon. <sup>32</sup> Ocean. <sup>33</sup> Lakshmí. <sup>34</sup> Krishn. <sup>35</sup> Pradyumna.

<sup>36</sup> Aniruddh. <sup>37</sup> Ushá. <sup>38</sup> Bápásur. <sup>39</sup> Bali.

4 & 5. "The moon faced damsel hath adorned herself with the sixteen\* (graces) and other (charms), and seeketh for thy fullest love. O Mádhab, thy beloved is of this nature.

6 & 7. This song is extremely complicated† in its meaning, and hence it is an object of study for the learned, and hard as a stone for the ignorant. Bidyápatí saith, they are wise who can understand it correctly.

(18.)

*The same.*

1. "O Mádhab, I saw a fair damsel on the way.
2. "The spot of vermillion on her forehead was surrounded by a ring of silver stars, and her locks of hair were graceful as the *chámara*‡ and incomparable.
3. "Hér face shone like the son§ of ocean, and her teeth were like a line of pomegranate seeds.
4. "Her breasts were like two *bel* fruits born upon a golden creeper, which God had created of varied hue.
5. "The sweet lady walked gracefully as the animal|| on which the enemy¶ of the son of the goat rideth.
6. "The pretty one adorned herself with the sixteen\*\* graces, and went to her husband's house."

(7 & 8.) Kṛishṇa's gait (with excitement became devious) as that of the daughter†† of the enemy‡‡ of the son§§ of the king||| of the stars, and he bull-like searched for and gazed upon the damsel. The poet Bidyápatí sang this.

\* i. e. two, or half the number of Brahmá's four faces, being added to the numbers of the quarters of the earth and the vedas.

† See vocab. s. v. गोरख धन्हारी.

‡ *Borassus flabelliformis.*

§ The moon.      || The lion.      ¶ The goddess Durgá, to whom he-goats are sacrificed.

\*\* There are seven oceans and nine planets.

†† The River Jamuná. ‡‡ ईरु, which means both a swan, and the sun. §§ A pearl.

||| The moon.

## CHAPTER IV.

## MEETINGS.

(19.)

1. The clouds have become a demon of eclipse, and swallowed up the sun. We can hardly find our way even in the day-time.
2. "If it were not for the rain we should have no opportunity for love. Now none of the people of the town are moving abroad.
3. "Sweet one, haste and adorn thyself. To-day we can meet in the day-time.
4. "Put away all fear of thy elders and relations. A desire is never accomplished without courage."
5. In this world the one thing they yearn for is a meeting even for a moment: which is to them like a life-long love.
6. Bidyápati, the necklace of the neck of poets, saith, day-time caresses can never take place.

(20.)

1. Though there were boats to cross the river, I came secretly on foot. How many thousands of serpents clung to my feet.
2. The night demons came along with me, and it was but a happy chance that none of them caught me by the hand.
3. I threw away my life to come hither, and yet I did not see my Mádhab.
4. He hath not studied the ways of love. He hath believed the words of slanderers.
5. The messenger, and the two consorts are all foolish. Action and idleness are much opposed to each other.
6. Bidyápati saith, hear O good woman, keep patience, and Murári will meet thee.

(21.)

1. As she was coming out of the arbour Girdhári stopped her.
2. "O Mádhab, thou dwellest in one city with me, commit not highway robbery.
3. "O Kauhaiá, let go the cloth that hideth my bosom. My new veil will be torn to pieces.
4. "Do not make me naked, the disgrace thereof will run throughout the world.
5. "My comrades have gone ahead. I am a woman and alone.
6. "The lightning is flashing and the night is dark.
- 7 & 8. Bidyápati saith, I sang this. Hear O sweet lady. Simple indeed thou art. There need be no fear in company with Hari.

(22.)

1. I heard with mine ears that Kṛiṣṇa was in the forest, but something else happened to me.
  2. While searching for (Kṛiṣṇa), the enemy of Śiva\* seized me. What am I to say concerning his wisdom.
  3. I wrote him seven† and five‡ in many varying terms.
  4. But my lord agreed to five§, out of which he rubbed out two.||
  5. I anointed my moon-like body with sandal, but it increased the excessive burning.
  6. Tempted by my lower lip, (my hair like) a venomous serpent slipped down and wished to bite it.
  7. Bidyāpati saith, the minds of both are filled with joy; the bee coveting sweet honey, seeketh after amorous dalliance.
  8. How could the tender damsel bear what was intolerable? Yet the night passed and gave her life.
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CHAPTER V.  
THE BRIDAL NIGHT.

(23.)

1. "Full of curiosity, I went, O friend, to the bridal chamber surrounded by ten (bride's-maids).
2. "In the midst, I, in my beauty, shone, (and thought), O my friend, that Murāri himself would meet me in the house.
3. I adorned myself, O friend, with jewels and the sixteen (arts of love), and wore a dress of perfect colour.
4. "Looking at me the minds of all were filled with love, even, O friend, the souls of saints became disturbed.
5. "O friend, I covered¶ my body with blue garments, I had a sārī for covering my head like a veil.
6. "When I first approached my husband, O friend, he closely clasped me in his arms.
7. "All the bride's-maids accompanied me to his house, and then returned without me.
8. "My husband caught hold of my hand, drew me near to him, and undressed me.

\* The God of love.

† बिष खाय सरब्, "I will take poison and die," see Vocab.

‡ नहि आए, "will you not come," see Vocab.

§ नहि आए, "I will not come."

|| नहि, "not."

¶ Lit. surrounded.

9. "Standing before me, the bridegroom spake in accents of desire.
10. "In the season of new pleasure, O friend, the minds of us both were filled with joy."
11. Bidyápati sang it, O friend, this is the way of tasting new pleasure.
12. The age of both, and their minds are the same, and the hearts of both are suited to each other.

## (24.)

1. Happy are the consorts, now that their childhood has fled. The wantonness of their feet hath taken refuge in their eyes.
2. The eyes of both are become love's messengers. The fear, and the bashfulness of the damsel add a new ornament to her beauty.
3. He continually layeth his hand upon the cloth which hideth her bosom, and at the action, and in the presence of her bride's-maids, she hangeth her head in shame.
4. "Hear, hear, O Krishn, I have determined how I shall fight my fight. Do thou, my love, be careful of thyself.
5. "My eye-brows shall be my bow, strung with a line of collyrium ; and the well feathered darts which will strike thee, will be the (glances of) my eyes."
6. Bidyápati the poet singeth a song of love, and Rájá Síb Sih understandeth it.

## (25.)

1. Haste, haste, O lady, as if the day were propitious. Make no delay, for fear thine object be not accomplished.
2. The damsel was all distracted with fear, and her husband was tender. How could her friend comfort her and promise (a speedy) termination (to her woe).
3. Her friend comforted her, and seated her upon the couch ; and her glad love arose, and took her in his arms.
4. "Nay, nay" she said, and her eyes flowed with tears ; and she lay down to sleep at the further side of the couch.
5. Bidyápati saith, O Prince, there is no modesty so great as that of a down-cast eye.

## (26.)

1. The beautiful one went to the house of her husband. All her friends caught hold of her hands, and surrounded her.
2. As she entered the house she felt the fear of love, even as the moon trembles in fear of Ráhu.

3. She had hardly entered the room before her necklace was broken, and her ornaments and clothing became disordered.

4. The collyrium of her eyes was washed away by her tears, and she wondered as the vermillion over her brow was rubbed off.

5. Bidyápati saith, I sang this. She gained pleasure through enduring pain.

(27.)

1. The damsel went for the first time to her love, and there was great shame and fear in her heart.

2. The damsel stood motionless; like a golden statue she uttereth no sound with her mouth.

3. The husband caught hold of her two hands, and made her sit by his side. The damsel was displeased, and bore a melancholy face.

4. The bee uncovered her lotus face, and looked, but she covered it again; and then he took the lotus-faced one into his lap.

5. Bidyápati saith, sweet one, pay attention; for the monarch understandeth the delights of love.

(28.)

1. "O friend, take me not (to the bridal chamber). I am a child, and my husband is full of passion."

2. "She encouraged me with consoling words, and took me with her, and made me sit on my husband's bed.

3. "All my friends left the house one by one, and my husband fastened the door tightly.

4. "Then my glad husband became as it were aroused from sleep, and I caught hold of my clothes fearing that my life would be put to an end.

5. "I continued saying 'no,' 'no,' and tears flowed from my eyes; but the bee commenced to struggle with the young lotus."

6. As the water on the lotus-leaf is trembling, so is the body of the damsel.

7. Bidyápati saith, hear, O great poet. If thou light fire, thou must put it to its use.

(29.)

1. "O Mádhav, the pretty one is like a *siris*\* flower.

2. "The clever bee tempted by (her sweetness) seizeth his opportunity; and diving into, drinketh the new honey.

3. "The damsel is in her first youth, and the first meeting with (her husband) taketh place in the first watch of the night.

\* Acacia sirisa.

4. "If the anxious husband is now so jealous (of her delay), what will he do when she admitteth him to enjoyment."

5. Hari caused her to sleep on his lap, and took off her clothes from every part of her body.

6. He pressed the lotus-like pretty one as in anger, and laid her on the earth.

7. She put one (hand) on her lower lip, and the other on her kirtle ; but two (hands) cannot be three.

8. How can she, therefore, conceal her breasts, on each of which arose five (finger marks like) moons.

9. Her speech was broken, her shrinking eyes were filled with tears.

10. Cupid caught a fish, (*i. e.* her eye swimming in tears) with his hook, and its body, (*i. e.* the eye) struggled (*i. e.* rolled about) in all directions.

11. Bidyápati saith, the minds of both are filled with joy ; the bee, coveting sweet honey, seeketh after amorous dalliance.

12. How could the tender damsel endure what was intolerable, yet the night passed and gave her life.

(30.)

1. She first showed anger, and then entreated, and finally agreed, and was persuaded by her friend to go to her husband's chamber.

2. The damsel slept with her face turned from her husband, nor did she smile upon him. No one can rally a defeated army.

3. The bridegroom is full of passion, and the bride is young. If thou wert to spend millions of gold, thou couldst not procure a union of these two.

4. Under the cover of her garments she concealed her face, as the moon is hidden under the cloud.

5. Though her elders and relations bid her not deny her beloved one ; she doth not dare to do so, for her treasury of love is still closed with a seal.

6. Bidyápati saith, Ráy Sib Sih, and Lakhimá know this way of love.

(31.)

1. "When Hari snatched away my bodice, how I struggled with my limbs against him."

2. The story of that moment is untellable ; the sweet-faced damsel became silent through shame.

3. The light could not be put out as it was too far off from her hand. But still she did not die of shame, for maidens cling to life.

4. Who can bear such warm embraces. He strained the ribs over her tender heart.

5. Bidyápati the poet saith, no friend of hers was there to tell her that morning would come.

## (32.)

1. "I tried to cover the orbs of my bosom with my hands, but thou canst not cover a mountain of gold with a lotus."

2. "With pleasure I gazed upon my face, and, delighted, my body assumed various forms of beauty."

3. "Hari then took away my veil, and the sweet lace of my bodice slipped down."

4. "Last night, O friend, I dreamt a dream, but my modesty forbiddeth my relating it."

5. "My eyes were filled with the tears of delight, and (watered by them) my seedling love hath put forth leaves."

6. Bidyápati singeth of love, and Rájá Sib Sih understandeth the pleasures of it.

## (33.)

1. "How am I to tell, O friend, of his wantonness. My husband desired unlawful pleasure."

2. "He pretended that my twin breasts were two delicate mountains ; and he laid his hands upon them, lest they should fall upon his heart (and crush it)."

3. "I was intoxicated with love, and my modesty deserted me ; (nor cared I that) my girdle of bells, and my anklets, kept continually tinkling."

4. "Beads of perspiration added an enhanced brilliancy to my face ; like pearl-fruit forming on a golden lotus."

5. "I cannot tell the words that issued from my husband's lips. We gazed in each other's faces, and both our hearts laughed."

6. Bidyápati singeth sweet words. "Thou knowest, O damsel, that nectar which is chosen ; drink it."

## (34.)

1. "To-day, my friend, I see thee very melancholy, and that thy face is woe begone."

2. "Hath any one used reproachful words to thee ? Thou dost not tell me any thing."

3. "Last night I passed in suffering. Káuh wickedly sported with me."

4. "He did not consider my good or bad qualities ; but dimmed, like Ráhu, the circle of the moon."

5. "My lower lip he made dry, my hair he put in disorder, and perspiration washed away the mark over my forehead."\*

6. The young damsel knew not how to enjoy dalliance (in moderation), and allowed the vermillion on her forehead to become besmeared.

7. Bidyápati saith, hear, O pretty woman, why should I not tell such things?

8. The present her husband gave her, she concealed in her garment, in the fear of being detected and ridiculed by her comrades.

(35.)

1. "O Hari, Hari, hear me patiently. Now is not the hour of dalliance.

2. "The stars which glittered in the sky, are no more to be seen ; and the cuckoo uttereth his voice at her appointed time.

3. "The partridge and the peacock have already finished their songs, and are silent. The lip of the moon is growing dim.

4. "The village cows are wandering forth to graze upon the road. The bees are settling on the water-lilies.

5. "My lips stained red with betel have lost their brilliant colour. This is not the time for enjoyment."

6. Bidyápati saith, this is not a good action, the whole world will ridicule thee.

(36.)

1. The stars of the sky are set ; still who careth to cease caresses.

2. What is another's, he pretendeth is his own ; and lovingly presseth it between his hands.

3. Her necklace of pearls had been broken ; and in the dim daylight the wounds of the love-conflict were visible.

4. She uttereth "Nay, nay, nay," but still he striveth to gain his object with ten million devices.

5. Bidyápati saith that amid the three (the lover, the damsel, and she who brought them together) the last is the cleverest of all.

(37.)

1. The fair bridegroom hath finished his caresses, and sleepeth with his hand upon her bosom.

2. It is as if he were worshipping a golden image of Sib, and were covering the lotus which surmounted it with his hand.

\* A तिलक can only be worn by a man. Hence the word here must mean the पूँगार or other mark used by women on their foreheads.

3. O friend, such is the dalliance of Mádhav.
4. Like a bee which hath enjoyed the jasmine, he bendeth his head, and watcheth in the hope of further pleasure.
5. He approached his face to hers, and placed it on it ; as it were the moon upon a spotless lotus.
6. Both the bee and the mountain partridge are weary, after drinking the nectar of ambrosia.
- 7 & 8. Bidyápatí saith, hear, O king Síb Síh, Rúp Náráyan, and Práṇpatí who is his necklace, the wondrous tale of Krishn and Rádhá.

(38.)

1. "In his warm embrace, blind with intoxication he gave me pain. I have escaped (from a great danger), through the virtuous actions of my former life.

2 & 3. "My necklace of pearls was broken and scattered, and my garments,\* fell to the ground. My two breasts were torn with his nails, as a lion teareth the forehead of an elephant.

4 & 5. "When I see the marks of biting on my lower lip, my heart trembleth, as when Ráhu obscureth the circle of the moon. All night appeared to me like the fathomless ocean, and I asked myself when the sun would arise a friend to me.

6 & 7. "I shall not go again to my husband, if he thus cast my life away with love." Bidyápatí saith, cast away fear and shame, for if thou once light fire, thou must put it to its use.

## CHAPTER VI.

A COWHERDESS, A FAVOURITE OF KRISHN,  
OFFERS FALSE EXCUSES TO HER SISTER-IN-LAW, ON HER RETURN FROM  
AN ASSIGNATION.

(39.)

1. "My friend, how can I satisfy my husband.
2. "At the birth of that† which (is to-day) I left my house, and did not return until its death.
3. "That‡ for which I went, came of itself ; and therefore I took shelter under a tree.
4. "When it ceased, I brought it home ; and am I therefore to be considered improper.

\* See पनार in the Vocabulary.

† The sun.

‡ The water.

5. "As soon as I got (to the water) I broke the stem of a lotus, and wished to bathe.

6. "(When I bathed in) the pond, (the water) splashed, and the bees rushed forth and stung my lip.

7. "When I put the full jar (upon my head) I drew a long breath, and it fell slipping down my hair.

8. "Ten friends went with me before and behind, and (in the crowd) I was suffocated and could not speak."

9. Bidyápati saith, hear, pretty one, keep all these things concealed in thine heart.

10. Daily thy love for thy sister-in-law will increase, and thou shouldest speak so that these (secrets) should be never revealed.

(40.)

1. "O sister-in-law, thou suspectest me of being guilty, simply from my appearance.

2. "Do not say hastily that I have been faithless to my husband, nor make my mother-in-law angry.

3 & 4. "In sport I broke a lotus stalk, and wished to make an earring of it. Angered at this a bee flew at me from the lotus-bell and stung my lower lip.

5. & 6. "As I returned I did not see the thorn shrub on the road from the *ghát*; the path was narrow, and I missed my way and the thorns tore my bosom.

7. "The water jar was heavy, and I could not keep my head steady; —hence my dishevelled hair.

8. "I fell behind my companions, and hence my panting breath.

9. "On the way the slanderers cast reproaches at me, and I answered them on the spot.

10. "I am very foolish, and could not keep patience with them, and hence my words are broken."

11. Bidyápati saith, Hear, O damsel, keep all this secret.

12. "Conceal the ways of love from thy sister-in-law, and reveal not that which is concealed.

CHAPTER VI.  
LOVER'S QUARRELS.

(41.)

1. O Mádhav, act up to thy words.

2. Knowing thee to be mighty I took refuge in thee, and thought thou wast like ocean with all its lakes.

3. I wandered and wandered throughout the wide world, and every where heard of thy fame and greatness.

4. I have considered, myself, and have learnt from others concerning thy virtues and thy honour. Thy virtues cannot be even described by me.

5. At first every one speaketh of a man's gentleness. But not till the end will the fruit be known.

6. The words of a great man never change, even as the natural affection of the moon and the deer.

7. Bidyápati saith, hear, O good woman, this quality is not to be found in any excepting Mádhav.

8. I say this in presence of Ráy Sibai Sih, Rúp Náráyan, and his queen Lakhimá Dái.

(42.)

1. A great man even when angered with one he loves, doth not give up his love for him.

2. The crow and the cuckoo are of the same kin. The beetle and the bee resemble each other.

3. Gold and turmeric are (alike in colour), but yet how different. I distinguish the good from the bad by their qualities, and not by their appearance.

4. Though a jewel be covered with mud, still its qualities are not destroyed.

5. Bidyápati saith, take it for granted, that a good husband will not drive his wife to extremities.

(43.)

1. I took him for a fragrant sandal tree, and serving him, thought, O friend, that all my desires would be accomplished.

2. I had a meeting with my love, and enjoyed his embrace, but in the end I find him out a *semal*\* tree, (without fragrance or fruit).

3. Though Mádhav dwelleth in the same village with me, he hath become the slave of the wives of others.

4. Though I am a damsel endowed with such excellent beauty, I have lost all my charms and my pride.

5 & 6. O friend, the fresh lotus flower (of myself), as it lieth in the basket made of the (bitter) *ním*† branches (of separation), is withered ; and yet (my rival) the (scentless) wild rice hath become sweet and blooming.

7. It hath chanced that my love should come to-day, after spending so many days there.

\* *Bombax heptaphyllum*.

† *Azadirachta Indica*.

8. Why shall I admit his embraces. My heart doth not believe in him.

9. Bidyápati saith, O friend, I sang what was proper. The appreciator of the good will come.

10. Arise, O friend, and feast to thy heart's content. To-day thy husband will come home.

## (44.)

1. "Thine eyes are red; I know the great secret. They tell the grave scandal of a moonlit night.

2. "O Hari, make no excuse; go thou to her with whom thou hast spent the night.

3. "A bosom full and round as a *kumkum*\* hath left its impress over thy heart. It is as if love had painted thy dark skin fair.

4. "Thou wearest ornaments not thine own, betraying the tale that thou hast been with another."

5. Bidyápati saith, even speaking thus is forbidden. When a great man committeth an injustice, bear it in silence.

## (45.)

1. Lotus loving bees are many in this world, but amongst all he is great who hath discretion.

2. "O proud lady, haste and yield to thy love's caresses. Opportunity is short, and the benefit is great.

3. "Thou gavest him no honey, though thou hadst no lack of it. Only that wealth is wealth by which others are benefited.

4. "Thou spakest rashly to him, and thereby didst put a flame to his heart which will only be extinguished with his death.

5. "It is not thou who art base, but thy actious. Evil communications corrupt manners."

6. Bidyápati saith, the messenger told her privately. One cannot gain one's own without another's loss.

## CHAPTER VII.

## SEPARATION.

## (46.)

1. Happy are the days of youth and love. For a few days equal passion is seen in both.

2. Cruel fate turneth good to evil. What can it not cause to happen.

\* See note to No. 76.

3. This determination of thine is not good. Be not obstinate, and depart not from thy former love.

4. Tell me the truth, whither do the eyes of thy hope gaze? Dost thou remember the meetings with thy beloved?

5. Thine eyes flow with tears. Thou payest no heed unto thy garments nor dost thou wear thy necklace.

6. Though the moon be a hundred thousand leagues away still the water-lily rejoiceth in it.

7. Mutual love increaseth the more distant the beloved ones are separated from each other.

8. Bidyápati the poet singeth, a good husband will keep his word.

(47.)

1. In what wood doth Maheś dwell? No one can tell me.

2. Maheś dwelleth in the forest of penance, and is undergoing fearful hardships.

3. With earring in his ear, and bow in hand my husband, O friend, is saying sweet things in that forest.

4. In the (dense) forest, where even reeds are motionless, doth my husband laugh and talk.

5. One single word came between us, and so my husband arose and departed.

6. Bidyápati saith, sing the actions of Rádhá and Krishn.

(48.)

1. Once on a time there was a young love, like the love of fish for water.

2. One word came between us, and my love smiled and did not even reply to me.

3. Kánh was on the same bed with me, but it seemed as if he were in a far country.

4. In the forest where none can move, doth my beloved laugh and talk.

5. I will don a hermit's weeds, and search for my love.

6. Bidyápati saith, a good husband will not drive thee to extremities.

(49.)

1. I came here searching for thee in remembrance of our love, but as I arrived thou satest with thy face turned away.

2. Thou didst not even reply to my first words, and with the glances of thine eyes thou tookest away my life.

3. O moon-faced damsel, be not too proud. I, like a bee, am uneasy in my heart.

4. Thou gavest me hope. Do not therefore disappoint me. Be gracious, and fulfil my desire.

5. Bidyápati saith, take it for authority, in the heart of both was born the arrow of separation.

## (50.)

1. O proud one, shew not anger now.  
2. Nature seemeth so lovely now, that it is as it were the God of love but just awakened.

3. The night is cool, and the moon shineth. No other season is comparable to this.

4. Only she who hath enjoyed them knoweth the delights of a husband's caresses at such a time.

5 & 6. Other damsels, with many smiles and caresses, and offering sweet draughts of nectar of their lower lips, have yielded themselves up to their husbands' embraces. I alone entreat and am hungry.

7. Thy navel resemblmeth the whirlpool at the union of the Ganges and the Yamuna, with three soft wrinkles for its waves. And (on the banks of the rivers) are thy breasts like two images (*lingas*) of Siva.

8. Thy mourning husband yearneth for the gift. O sweetheart, bestow upon him them all.

9 & 10. Bidyápati saith, ye are a light and an (unlit) lamp: If ye come together, your hearts will no longer retain their calmness. Keep your patience under subjection. The pangs of pent up love are very pitiful.

## (51.)

1. Mádhab did not consider this rightly.  
2. Should he, whose wife is like love in beauty, indulge in debauchery?

3. I love him more than even my life, and value him like unto the necklace over my heart.

4. I never look on another man's face. What wisdom hath he when he doth so?

5. No one praiseth a miser\* husband, and the whole world ridiculeth him.

6. Who while having his own wealth doth not make use of it, but hopeth (to use) another's wealth.

7. Bidyápati saith, hear, O Madhurápati, this is an improper action.

\* One who being not satisfied with his own wife, looks after another's.

8. If the wealth obtained by begging from (others) be an everlasting one, of what use is our own ?

## (52.)

1. "What fault have I committed to-day? Why, O Hari, dost thou not cast even half a glance upon me?

2. "On other days thou claspedst my neck, and broughtest me within the house, to tell me thy love in varied words.

3. "My husband was annoyed in his heart and slept. The heart of a husband should not be of this nature."

4. Bidyápati saith, hear words of truth. When love increaseth self-respect is lost.

## (53 )

1. O Mádhab, what can I say of thy wisdom?

2. When I called thee "Dear husband" thou wast annoyed, and didst shut thine ears with both thy hands.

3. When the time of separation approached; my sleep did not break, and so I could not ask him anything.

4. There is, O friend, no one so unfortunate as I. The precious jewel hath departed from my hand.

5. If I had known that my husband was so cruel at heart, I would have made my breasts mountains of gold.

6. And cunningly with the palms of my hands, and with my arms, like creepers, would I have bound him firmly and kept him here.

7. When I remember this, if I do not die, my heart can only be of stone.

8. The poet Bidyápati saith, O daughter of the Himálaya, keep the feet (of thy husband) on thine own heart.

## (54.)

1. O friend what can I say of my folly; I passed the whole night in pride.

2. When my heart was softened, the cruel dawn arose.

3. The elders awoke, how could I yield his caresses? As I hid my body I was much confused.

4. I wished to shew my cleverness, and only made myself foolish. I tried to obtain my interest, and lost even the principal.

5. Bidyápati saith, it was a fault of judgment that at the time of love thou shewedst anger.

## (55.)

1 & 2. O Mádhav, go not thou to a far country. Thou wilt take with thee all my happiness, and what wilt thou bring me in return?

3. As soon as thou enterest the forest thou wilt change thy mind, and thou wilt, O my lord, forget me.

4. I will not beg for a diamond, nor a pearl, nor for a ruby, but for thee, my love.

5. When thou, my love, didst depart, mine eyes were filled with tears, nor could I even see thee.

6. Though (he) dwelleth with me in the same city, my love is the slave of others. How will he fulfil my desires.

7. Fair women when with their husbands, like stars around the moon, are happy in their love.

8. Bidyápati saith, hear, O good woman, keep the True Essence in thine heart.

## (56.)

1. My husband hath left me and gone to a far country, with whom shall I pass my young life?

2. My bed is soft and scented with flowers. How thirsty my bee must be where'er he dwelleth.

3. Remembering, remembering, my heart will not remain still, and my body is burnt in the fire of love.

4. Bidyápati the poet saith, Victory to Rám. What can a husband do when the fates are against him.

## (57.)

1. The damsel, in her desolation, went to her bed-chamber, saying, "What hath God written in my destiny?"

2. She rose distraught, and sat with bended head, and looking round her, became ashamed.\*

3. My beloved one hath gone; and I used to play with the two hands of my husband.

4. Bidyápati saith, O wondrous love! according to the length of separation is new love produced.

## (58.)

1. My Mádhav wandered to a far country, and no one, O friend, giveth me any news of his welfare.

2. May his life be long, even though he remain a hundred thousand *kos* away from me; it is my misfortune, and he is not to blame (for this).

\* i. e. awoke from a dream about her absent husband.

3. O God ! my fate hath been reversed. My husband hath given up his former love (for me).

4. The grief of my heart is like an arrow, but how can one feel the pain borne by another ?

5. Bidyápati the poet saith, Victory to *Rám*. What can a husband do when the fates are against him ?

## (59.)

*Rúdhá enigmatically describes her woe.*

1. O Mádhab, O Mádhab, be attentive (to my words). Separated from thee I will take poison.\*

2. My face like the first, twenty-fifth, and twenty-eighth (letters),† hath been withered by snow.

3. The twenty-fifth, eighteenth, and twentieth (letters)‡ burn my body. The third§ after the son|| of earth taketh my life away.

4. Remember, O Mádhab, the affection of those days when the lion¶ went to the house of the fish.

5. Bidyápati saith, write the letters in alphabetical order. The wise can explain them.

## (60.)

*The same in the form of a letter.*

1. "The grove is full of flowers, and I sit apart : I use the collyrium of my eye for dark ink.

2. "I write upon the leaf of a lotus with my nails these seven letters."\*\*

3. First she wrote the first day of spring, secondly, she wrote that the third day was passed.††

\* The number of मुद्वन or "worlds" is fourteen, and that of ऋतु or "seasons" six; and fourteen and six are equal to बौस "twenty" = बिष "poison."

† कमल or "lotus."

‡ मद्वन "Love."

§ वृच्छ्यति, see Vocabulary, s. v. तेसर.

|| मंगल.

¶ Any word commencing with म (here मस्तक) is represented by the सिंह राशि ; and any word commencing with प (here पद) is represented by सौन राशि. Hence the sentence means "when you put your head under my foot."

\*\* कुसुमित कनन. There is here a play on the word कुसुमित, *vide* Vocabulary s. v. अनुज.

†† Cf. प्रथमेव्वनि चांडाली दितीये चर्म्मकारिणी.

वृत्तौये रजकी प्रोक्ता चतुर्थे खानमाचरेत् ॥.

4. She could not write the one which followeth spring, for the first sentence was putting her life to an end (through remembrance of her husband).

5. Bidyápati saith, count the letters. Those who are wise can tell the purport.

## (61.)

1. My mind is distraught, and my husband is in a foreign country. When I gaze upon the moon, flames rise in my body.

2. The pains of love penetrate to the bottom of my heart. To whom shall I tell my distress, for my husband is in a far country.

3 & 4. My kirtle remembering his love, and that he is not come home, and (hearing) the intolerable songs of the frogs and cuckoos, is slipping down to-day. My love is great, but I cannot find my husband.

5. Bidyápati saith, hear and take it for granted, King Rághab Sih can understand young love (*lit.* the five-arrowed one).

## (62.)

1. My husband went away giving me the first and the eleventh (letters),\* but it is many days since the term of the promise expired.

2. My age is the Pleasure of Love in visible form, and yet my husband hath not shown his face.

3. Now, O friend, my chastity can no longer remain safe. Day by day the arrow of love will become doubly strong.

4. I cannot even endure the light of the moon nor of the sun, even the application of sandal-wood seemeth to me like an intolerable arrow.

5. Bidyápati saith, hear, O good woman. Have patience and Murári will meet thee.

## (63.)

*An enigmatical letter from Rádhá to Krishn.*

1. O Mádhab, I understand thee now.

2. Though thou madest a hundred thousand promises to return, of what effect are they ?

3. Take four† from forty and divide it by four, and my husband and I are the result.

4. The deceitful Kanhaiá doth not know how to enjoy caresses ; he hath brought my life to an end.

\* कर्त = "promise" in Maithilí.

† 40 — 4 = 36.  $\frac{36}{4} = 9 = नव$  which means also "new," "youthful."

5. Take ten\* from sixty and then cut off the cypher, and that is that which laugheth at me.

6. I cannot bear the disappointment caused by my husband, and so I will add a cypher to two† and take it.

7. That‡ which followeth from writing nine cyphers preceded by nine, is like the life of my heart.

8. I cannot with pleasure look on my lotus face. Who doth not know the reason.

9 & 10. Bidyápati saith, hear, O good woman; if thou split a lotus stalk, it will give a lesson to others, and thereby give up its life. (For within the stalk is a slender filament which no one can separate into two parts, and which therefore is a model for true love.) Who can object to learn such a lesson ?

## (64.)

1. "Sandal-wood is now an intolerable arrow to me, and my ornaments a burden.

2. "Hari, the upholder of the mountain in *Gokul* doth not appear to me even in my dreams.

3 & 4. "Murári standeth alone beneath the *Kadamb*§ tree, and seeketh for the path (to me). Separated from Hari, my heart burneth, and my garments lose their brightness.

5 & 6. Speed thee, speed thee, O Uḍhab. Go thou to Mathurá. The moon-faced damsel can no longer live, and who will be blamed for her murder ?

7 & 8. Bidyápati saith, hear me attentively, O good woman, to-day Hari will come to Gokul. Haste, and look for him on the path.

## (65.)

1. The fearful cloud thundereth aloud in the sky, O friend. When will my husband come to me ?

2. Love hath arisen, O friend, now my life hath no chance of safety.

3. What can I do ; my youth hath become the cause of my death.

4. Bidyápati saith, O friend, have confidence in thy husband.

## (66.)

1. "It was on the seventh day of the month of *Baiśākh* that my love made a promise to me and went away.

2. "He touched my two breasts which are the incarnation of Síva, and smilingly promised me, and I believed him.

\*  $60 - 10 = 50$ ; 5 = पञ्च, "an assembly of five persons," i.e. people in general.

† 20 = द्वीप which also means "poison."

‡ 9000000 = नव पद्म "a young lotus."

§ Nanda orientalis.

3. "The term of the pledge hath passed, and hope hath flowed away from my life."

4. Under the pangs of that separation the damsel will surely die. Hence how can the (burning hearts) of *Baiśūkh* harm her.

5 & 6. Counting the moments I passed the days, counting the days the months, and counting the months the years. Now there is no hope of my life.

7. The mango trees were in flower. In the forest of my heart, the cuckoo was singing gently.

8. At such a tender age my husband went to a distant land, and drank the nectar of the flower.

9. Me even *kumkum*\* and sandal-wood burn, and yet there are people who call the moor cool.

10. My husband far from me (forgetteth me), and hath many loves. Truly in distress I learn those who are true and those who are false to me.

11 & 12. Bidyápati saith, hear fair damsel, adore the feet of Hari. Thy love is unwillingly in a foreign country, and therefore do not abuse him.

(67.)

*Rádhá enigmatically threatens to be unfaithful to Krishṇ.*

1. I will write the nineteenth† letter with the twenty-seventh. Then again I will put down with them the twenty-fifth.

2. That which my love, at the time of leaving me, entrusted to me, alas, hath fled ; and I do not see it.

3. It is very unbecoming that another man should enter the house. But the man has come ; and in search of it.

4. O Mádhab, do not blame me for it. How long shall I retain a hope of keeping it.

5. Bidyápati saith, count the letters. They who are wise can tell the purport of "it."

(68.)

1. Mádhab dwelleth in Madhupúr. O friend, we also will go to him.

2. He loveth Kubjá, and hath given up his love (for us) also.

3. How long may we look for his advent, O friend ? He hath gone to the banks of the Jamuná.

4. Let him take up his abode there, but let him once come here, and shew his face.

5. Bidyápati saith, O friend, the beauty and form of the man are incomparable.

\* See note to No. 76.

† 19th letter ष, 27th र्, 25th स. धरम "virtue" is the answer to the riddle.

## (69.)

1. O friend, I planted the creeper of my hope, and watered it with the tears of my eyes.
2. The fruit is now ripe, nor can the cloth that covereth my bosom contain it.
3. My husband when he went away saw it while yet unripe. Doth he know that the mist hath been dispersed.
4. Day by day the fruit is ripening. My husband, O friend, doth not understand this in his heart.
5. All others' husbands, though they went to distant countries, came back and remembered their love;
6. But my Lord is so void of mercy that affection never increaseth in his heart.
7. Bidyápati saith, O friend, I sang what was proper. The appreciator of the good will come.
8. Arise, O friend, and feast to thy heart's content. To-day thy husband will come home.

## (70.)

1. What can I say. In my first youth, O friend, my love left me and went to a far country.
2. O friend, I can no longer have patience, and bear the grief of separation.
3. The appointed time of his arrival hath passed away, the cloud hath covered the face of the sun.
4. The winter, the spring, and the summer have passed, and the rainy season hath set in.
5. The crickets are chirping all around, O friend. The cuckoo is singing his sweet song.
6. The god of love, O friend, hath inflicted with his arrow a mortal wound. How many of these (exciting songs) am I to hear with mine ear?
7. A bed of flowers no longer pleaseth me, O friend: even sandal wood and apparel appear like poison unto me.
8. The wind bloweth cool, and yet my mind, and my speech, have deserted my body.
9. Bidyápati saith, O friend, I say this. The damsel should rejoice in heart.
10. The husband will find a propitious day, and will come on it. Be not disappointed.

## (71.)

1. The meeting between the two had taken place for the first time  
The night had passed away in obstinacy.
2. They were strangers and their love was fresh. Without previous  
acquaintance he had demanded pleasure.
3. "My husband went away when my breasts were small like nuts.  
Now my youth has become apparent."
4. "Now I can not live without my love. Now my life hath come  
to an end."
5. Bidyápati saith, the good husband is full of virtue.

## (72.)

1. Her moon-like face hidden in her hands, shineth like a fresh lotus  
covered with its tendrils.
2. Day and night tears flow from her eyes. The bird-like\* pupil is  
swallowed up, and tears fall from them like strings of pearls.
3. What can the moon-faced one do, and what can others say. For  
no fault of hers Káuh hath turned away his face.
4. Through the intolerable separation her frame hath wasted away.  
The flower hath withered, the scent only remaineth.
5. Such are her lamentations, that I fear she will not live. Love  
never alloweth any one to remain master of himself.
6. Bidyápati saith, hear O good woman, keep patience and Murári  
will meet thee.

## (73.)

1. "At first when our love was new, thy soul wished to throw its  
life before it.
2. "Now that that love is daily growing old ; thou thinkest thine  
own lotus withered, and another more fragrant.
3. "O friend, tell my prayer to Hari. He will not forget the love  
of former days.
4. "In the days of my love's caresses, he promised me many things,  
but hath not performed as much as I could tell with half my lip."
5. Bidyápati saith, Ráy Sib Sih, and his Queen Lakhimá know this  
love.

## (74.)

1. O Mádhab, what am I to say of her ? The sweet one desireth thy  
virtues and loveth thee.

\* खंजन a species of wagtail (*Motacilla alba*).

2. Soiled apparel covereth her body, and under her lotus hand her eyes shed tears.
3. A nut brown braid of hair (hath fallen from her brow, and) lieth upon her bosom. It appeareth like a black bee attached to a lotus-bell.
4. One of her comrades gazeth at her heaving form, another fauneth her with a lotus leaf.
5. Some console her by saying "Hari hath come," and when thy name is called to her remembrances she faintly riseth.
6. Bidyápati, the poet singeth, she trieth to make the pangs of her separation known to her companions.

(75.)

1. O friend, to whose graces hath my love succumbed? Now I understand his virtues and his vices.
2. O friend, separated from him, Love maketh my heart to boil. The very moon of night burneth my body.
3. O friend, though the slanderers relate to me hundreds of his faults; still to me no one is like him.
4. O friend, though thou try with many efforts to rub it out, a line engraved on stone cannot be effaced.
5. O friend, though the wicked speak bitterly of him, my heart is not disturbed.
6. O friend, consider that the deer marks on the moon, even though obliterated (for a time) by Ráhu, never leave her face.
7. O friend, even though the sun dry up the water, the lotus doth not desert the mud.
8. O friend, to her who loveth her love, what can even an angry God do.
- 9 & 10. Bidyápati the poet sang, and Rájá Sib Sih, the beloved of Modabatí Déi, is full of love and understandeth it fully.

(76.)

*The messenger tells Rádhá's woes to Krishn.*

1. O Mádhab, I saw a damsel separated from her beloved.
2. There is no smile on her lower lip, nor doth she sport with her comrades; day and night she murmuréth thy name.
3. She uttereth sweet sounding words from a mouth, which is like an autumn moon (in beauty).
4. I have perceived and seen that the red lotus hath blossomed, and accordingly I am come.

5. The necklace on the heart of the pretty one hath become a burden, nor do her eyes cease shedding tears.
  6. All the comrades meet and invite her to sport, and indulge in pleasure, (but) her heart doth not heed them.
  7. She hath given up rubbed sandal, and musk and the *kumkum*,\* and hath left all other pleasures in thy absence.
  8. As a fish without water leapeth in pain, so doth she wake day and night.
  9. He heard the words of the messenger and in his soul remembering (his wife), departed immediately.
  10. Bidyápati the poet singeth, Rághab Sih, Lord of Modabatí, is the only refuge.
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### CHAPTER VIII.

#### REUNION.

(77.)

1. Krishṇ cometh and openeth the door of the house in which Rádhá liveth.
  2. He lifted the cloth, and saw her lips and face, which appeared like a half moon.
  3. "I put small pieces of camphor into the *pán* leaf, and arranged the sweetmeats."
  4. "I passed the night sitting, and my pride was broken."
  5. "I stayed in Mathurá, why didst thou not send a messenger to me?"
  6. "I am one jewel here, and there are many jewels scattered about. And my husband slept there."
  7. The Lord of Lakshmí kissed her lotus eyes, and pressed her to his heart with the strength of Kumbh Karap.
  8. Bidyápati, meditating on the feet of Hari, singeth the lament of Rádhá and Krishṇ.
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### CHAPTER IX.

#### MISCELLANEOUS.

(78.)

##### *Prayer addressed to the Ganges.*

1. How sweet are the boons I have obtained upon thy bank. As I leave thee mine eyes fill with tears.

\* Kumkum is the sealing-wax sphere filled with red powder used at such festivals as the Holi, by the holiday-makers, to throw at each other.

2. With clasped hands I adore thy pure waves. Holy Gangá, may I see thee once again.

3. One fault of mine thou knowest, and wilt pardon. I have touched, O mother, with my feet, thy water.

4. Why need I perform silent prayer, or penance, devotion, or pious meditation. I look upon them as equally ineffectual, for my life hath been blessed by thee.

5. Bidyápati saith, my prayer to thee is this, forget me not in the hour of death.

(79.)

*A comical song, in which a wife complains about the tender age of her husband.*

1. My husband is a child, and I am a full blown damsel. (In a former life) what penance did I insufficiently perform, that I am as his mother.

3. My friend, I dressed myself in garments of the south ; but when I saw my husband my body became burnt up with disappointment.

5. I took my husband in my lap and went to market, and the market people asked "What is he to you ?"

7. "He is not my husband's younger brother, nor is he my little-brother. In my former life it was written that he should be my husband.

9. "O wayfarer on the road, you are my brother. Go on a message to my father's house.

11. "Tell my father to purchase a milch cow, that he may give his son-in-law milk to drink, and nourish him.

13. "I have no money, and no milch cow. How am I to bring up his little son-in-law ?

15. Bidyápati says, hear O woman of Braj. Have patience and Murári will meet thee.

(80.)

*A song of Intrigue.*

1. "O fair one, you are wise and clever ; I am dying of thirst, give me a drink of water."

2. "Who are you, and of what family ? Without previous acquaintance, I give no man a seat, or water."

3. "I am a traveller, and a Rájput ; and, separated from my love, I wander over the world."

4. "Come, and be seated, and drink water. Whatever you ask for I will give you.

5. "My father-in-law and brother-in-law are gone to a far country, and my husband has gone to search for them.

6. " My mother-in-law is in the house, but she is blind and cannot see. My child does not understand my speech."

7. Bidyápati says, O wondrous love! according to the length of separation new love is produced.

(81.)

## SIVA'S MARRIAGE.

*A friend of Umá laments her lot.*

1. One who wanders in every house from the beginning of his life. How can he be married?

2. We are going now to make him the bridegroom of Gaurí. How can this be allowed?

3 & 4. Where is his house? Where is the courtyard thereof? Who are his parents? He has no fixed home. Who will take him for a son-in-law?

5 & 6. Who has settled this marriage (with Siva)? None is his relation. The genealogist who fixed this marriage is a contemptible one.

7. He has neither a family nor relations. His dependents are ghosts and demons.

8. Considering this my body burns, who can bear the thorn in my heart?

9 & 10. Bidyápati says, O pretty one, keep this in your mind. He who is destined to be your consort will become your husband.

(82.)

*A friend of Umá addresses her mother, on the occasion of Siva's coming to marry her.*

1. O mother, such a wilful bridegroom have they brought, the Himálay blushed as he gazed on him.

2. Such a fool is he that he cannot even ride a horse, even a fully equipped one.\*

3. He has spread a tiger's skin over a bull, and tied it with a snake for a girth.

4. Patter, patter, goes his tabor, and rattle, rattle go the bones in his body.

5. Gobble, gobble, he gorges himself with Indian hemp, and smack, smack go his cheeks therat.

\* Mr. Fallon translates जंग here by 'pace', but I do not find this meaning of the word current in Mithilá. जंग is elsewhere in Mithilá used to signify equipment.

6. He has painted himself with sandal-wood, and has smeared his whole body with ashes.

7. He has collected a great army of ghosts and goblins, and down from his head flows the Ganges.

8. Bidyápati says, hear Manáin,\* it is the god Digambar Bhang.

Next follow a few poems by Harkh Náth, or Harsha Nátha, a living poet. They are Vaishnava poems in the same style as those of Bidyápati, and are in the modern Maithilí dialect.

## ॥ अथ हर्षनाथक गीत ॥

जाइति देखलि नब नागरि रे नब कंचन रेहा ।  
 चिभुबन बिजय मनोरथ रे जनि रचल बिदेहा ॥  
 तड़ित बेकत हैआ निय रुचि रे परगासल कामा ।  
 तसु तनु लखि लज्जित हैआ रे पुनु २ गत धामा ॥  
 लासत कुटिल कच लोचन रे को कह उपमाने ।  
 मीन जुगल बनसी लय रे बेधल पचबाने ॥  
 ललित कोर मुख पंकज रे छवि देत बिशेषा ।  
 जनि पूरन प्रारद प्रशिं रे दामिनि परिवेषा ॥  
 हर्षनाथ कबि प्रेखर रे मन दय इहो गावे ।  
 लक्ष्मीश्वर सिँह रसमय रे व्यपबर बुझ भावे ॥ १ ॥

तड़ित लता सम मुन्दरि सजनी देखलि अति अभिराम ।  
 लोचन जुगल नुड़ाओल सजनी लखि तसु तनु अनुपाम ॥  
 बदन मनोरम राजित सजनी लोचन जुगल बिशेष ।  
 जनि सरसीरह बैसल सजनी मधुकर जुगल सुबेष ॥  
 चलखि रोमाबलि विषधरि सजनी लोचन खंजन लोभ ।  
 नासा गरुड़ देखि जनु सजनी कुच गिरि तट छवि प्रोभ ॥  
 चरण रबत नब नूपुर सजनी लागत अति अभिराम ।  
 जनि सरसिज दल रब कर सजनी मदकल मानस धाम ॥  
 जगत जननि पद देवक सजनी हर्षनाथ कबि गाव ।  
 रसमय लक्ष्मीश्वर सिँह सजनी व्यप बुझ मनदय भाव ॥ २ ॥

\* Mená the mother of Umá.

चललि शयन हृह सुन्दरि सजनी नील बसन तनु सार्जि ।  
 कनक लता जनि लुबधल सजनी अविरल मधुकर राजि ॥  
 खटिक विन्दु अरु सिन्दुर सजनी विन्दु विराजित भाल ।  
 जनि पंकज दल रवि शशि सजनी ऊदित भेल एक काल ॥  
 ललित दशन रुचि के वाह सजनी अधर नबल दल राज ।  
 जनि बन्धुक कुसुम तरु सजनी विकसित कुन्द समाज ॥  
 चरण जुगल अनुरंजित सजनी ललित जुगल उरु शोभ ।  
 गज जुग पाणि पसारल सजनी जनि नव पक्षव लोभ ॥  
 जगत जननि पद देवक सजनी हृष्णनाथ कवि गाव ।  
 रसमय लक्ष्मीश्वर सिंह सजनी वृप बुम्ह मनदय भाव ॥ ३ ॥

उपचित हृदय अनंग राजलि चललि रमनि सखि संग ।  
 मन्द मन्द परचार राजलि जनि आलस कुच भार ।  
 आलस नयन लखि थोर राजलि जनि मद भरल चकोर ।  
 बेल वचन हृसि मन्द राजलि अमिय बरिस जनि चंद ।  
 सुमरि सुमरि रति रंग राजलि क्षन क्षन पुलकित अंग ।  
 हृष्णनाथ कवि भान राजलि मिथिलापति रस जान ॥ ४ ॥

माधव देखलि अपरुब रामा ।  
 देखइत जनम सफल कथ मानलि पूरुल लोचन कामा ॥  
 तड़ित चपल रुचि कठिन कनकमय बहू करि अविधाने ।  
 निज कौशल परगासल कंजज तसु तनु करु निरमाने ॥  
 मदन धनुख हर नयन दहन तह स्थामल केसर शेषे ।  
 हेरि चतुरानन भाग जुगल करि करु तसु भौँह विश्रेषे ॥  
 मृग अंजन खंजन मद गंजन लोचन सम निज वाँती ।  
 मानला पंकज तें जनि कंजज निज पद देल वसु छाती ॥  
 अमल कमल सुख हेरि रजनीकर अन्तर इसामल काँती ।  
 कनक कुंभ कुच जुगल दंभ लगि बिद्धित दाढ़िम छाती ॥  
 दाढ़िम बोज दशन बन्धुकमय दशन बसन निरमाने ।  
 वृप लक्ष्मीश्वर सिंह बूझदि रस हृष्णनाथ कवि भाने ॥ ५ ॥

आज देखल एक कामिनि रे नव दामिनि रेहा ।  
 नील बसन लखि अबतरु रे जनि जलद सन्देहा ।  
 विश्रेष गिरिश नयनानल रे जनि लच्छित चाने ।

तसु मुख हेरि नहि बर जन रे सह विष्णु अपमाने ।  
 अमल कमल दल गंजन रे लखि नयन बिलासे ।  
 जनि लज्जित भय खंजन रे कर बिपिन निवासे ।  
 जुब जन मानस हाटक रे अनुष्ठव बर चौरी ।  
 त जनि कुच जुग बाल्ल रे दृढ़ कंचुक जोरी ।  
 हर्षनाथ मनदय बहु है नामरि अनुपामा ।  
 पुरुष जनम तप देखल रे लोचन अभिरामा ॥ ६ ॥

सखि सखि दोन परि शाखब धीरे ।  
 देखह देखह सखि पञ्च परदेश लखि, देह दह दहिन समीरे ॥  
 चान किरन, चंपक दल, चंदन, से सभ दुख दय बीते ।  
 परम शिशिर जात देह दहय तप, बिनु पञ्च कोष्ठओ न होते ॥  
 कुसुमित उपबन नयन दहन सन, अ्रुति दह कोकिल गाने ।  
 मदन बेदन तन असह सहब कल, छन छन निकासत प्राने ॥  
 आतप बिति गेल जलद समय भेल, चौहिस अविरल मेहा ।  
 रहन समय पञ्च परदेश धिर रज, आजज्ञ न आशल गेहा ॥  
 धैरज धय रज अचिर मिलत पञ्च, हैयत विरह अवसाने ।  
 व्यप लक्ष्मीश्वर सिँह बूझथि रस, हर्षनाथ कवि भाने ॥ ७ ॥

सखि सखि करिय एकर उपचारे ।  
 रहत विकल मन दहत सतत तन चान किरन दुर्बारे ॥  
 कुसुर बन्धु, द्विरसिम्बु तनूभव, कुन्द कुसुम सम धामे ।  
 रहत चान तन दहत सतत छन असित हृदय परिनामे ॥  
 बड़बानल जक उदर गोइ धरु विष्णु जलनिधि नहिं चाने ।  
 कालकूट सम जानि मदन हरु किष्ण न कयल तसु पाने ॥  
 राज अशन कर तहया जिबन धरु पूर्णि बिरहिनि जिब मारे ।  
 जे जन कुटिल कठिन दुखदायक से जन हैआ दुर्बारे ॥  
 धैरज धय रज अचिर मिलत पञ्च हैयत सुशीतल चाने ।  
 व्यप लक्ष्मीश्वर सिँह निरेशित हर्षनाथ कवि भाने ॥ ८ ॥

करिय न हृदय कठोर ।  
 अबगुन परिहरि परसनि भय धनि पूरिय अनिमत मोर ॥  
 आनन मलिन निहार तोहर धनि बुमय फिरय सभ ठाम ।  
 तुच्छ मुख चान चकोर मोर मन कतज्ज न कर बिसराम ॥

चान किरण, चम्पक दल, घन्टन, बोकिल पंचम गाने ।  
 तुञ्ज विश्वित मन छेरइत अनुद्धन लगइछि अनल समाने ॥  
 जाचवा जन नहिँ करिछ्य बिसुख धनि मन गुनि बुभित्र खेजानि ।  
 मधु तेजि मधुकर पिरय कन्टक डर केतकि काँ थिक हानि ॥  
 जामिनि बिति गेल भोर समय भेल आबज तेजु धनि मान ।  
 न्यप लक्ष्मीश्वर सिंह बूझथि रस हर्घनाथ कावि भान ॥ ६ ॥

किञ्च बेसिहि सुख फेरि ।  
 मुख सँ चीर दूर करि सुन्दरि हरथि हेरिच्य एक बेरि ॥  
 परिहिति दोष बचन एक भास्त्रिय न करिच्य बदन मलान ।  
 अनुगत नागर न लख निशादर करिच्य आधर रस दान ॥  
 तुञ्ज परिहिति धनि कतज न इन भरि बिलमय मानस भोर ।  
 कोटि जतन कर तथिज्ज न बदलय कुलिश कठिन चित तोर ॥  
 मोर अपराध पड़ल जँ सुन्दरि किञ्च परितेजिच्य हार ।  
 आनक दोष आग परितेजिच्य को कह एहन बिचार ॥  
 जामिनि बिति गेल भोर समय भेल आबज तेजु धनि मान ।  
 न्यप लक्ष्मीश्वर सिंह बूझथि रस हर्घनाथ कावि भान ॥ १० ॥

तुरगा, गज, रथ, कानक, मानिक, रतन, सुक्रता साथ ओ  
 पावि नट भट गणक चटपट भेल सकल सनाथ ओ  
 सुर गण सहित पुरन्दर करि शुभ डब्बर रे  
 देखल यदुकुल सुन्दर आरल आबर रे  
 बरिस सुरगण कुसुम परसन लुदित पुलकित अंग ओ  
 देब दुन्दुभि बजत आबर होत संगल रंग ओ  
 नारि किनाक्रोन दगरिनि कत धन पाओल रे  
 हर्घित गोप बधू जन सोहर गाओल रे  
 हरवि गावहिं नगर नागरि हरहिं सुर नर ज्ञान ओ  
 सुनत खग मग रहत निश्चल कुटत मुनि जन ध्यान ओ  
 हर्घनाथ भन मनदय हरि परसन भय रे  
 कर्थु न्यपति लक्ष्मीश्वर धन जन उपचय रे  
 हर्घनाथ सनाथ करि यदुनाथ चिभुबन धाम ओ  
 पुरथु भिधिला नगर नायक सपल अभिमत काम ओ ॥ ११ ॥

मन अवधारि उपाय करिच्च धनि पड़ल हमर जँ दोष ।  
 दृढ़ कय बाझलता लय वान्दिच्च करिच्च न अतिशय रोष ॥  
 कुलिश समान बान करि लोचन अभिनव भौंह कमान ।  
 करि समधान अचानक बधिच्च करिच्च मान अबसान ॥  
 कुच जुग कनक महीधर लय धनि करिच्च हृदय अभिधात ।  
 निश्चित दशन लय अधर विदारिच्च न कर नयन जल पात ॥  
 तुच्छ बिपरीत करब नहिँ कहिंजो जदि सँशय हैत्र ताहि ।  
 कुच जुग प्रांकर परस कराविच्च बुझ धनि मन अबगाहि ॥  
 जामिनि बिति गेल भोर समय भेल अबज तेज धर्ति मान ।  
 व्यप लक्ष्मीश्वर सिंह बूझथि रस हर्षनाथ कवि भान ॥ १२ ॥

तड़ित बिनिन्द सुन्दर बेश । गजगामिनि कामिनि पश्चेश ॥  
 अलक कलित आनन अभिराम । जनि धन बलित बिमल हिमधाम ॥  
 अधर लखित नाशा अति शोभ । कीर बैसल जनि बिम्बक लोभ ॥  
 निरखि जुगल कुच पंकज काँति । चललि रोमाबलि मधुकर पाँति ॥  
 अविकल नूपुर किंकिरण राव । मदन विजय जनि सामग गाव ॥  
 हर्षनाथ कवि मनदय गाव । व्यप लक्ष्मीश्वर सिंह बुझ भाव ॥ १३ ॥

समय बसन्त पिञ्चा परदेश । असह सहव कत बिरह कलेश ॥  
 सुमरि सुमरि पञ्ज न रहय धीर । मदन दहन तह दग्ध शरीर ॥  
 मधुकर गुंजित कुसुमित कुंज । खाग नयन जनि पाबक पुंज ॥  
 श्रीतल यंकज चमक माल । हृदय दहय जनि बिषधर जाल ॥  
 अबण दहन बोकिल कल गान । चान किरण तन अनल समान ॥  
 हर्षनाथ कवि मनदय गाव । व्यप लक्ष्मीश्वर सिंह बुझ भाव ॥ १४ ॥

कि कहव दुङ्कक प्रथम अनुराग ।  
 प्रथम बिसेकन अबधि दुङ्कक मन कत अनुकून रस जाग ॥  
 मदन बिघम सर दलित दुङ्कक तन दुङ्क मन बसु एक काज ।  
 दुङ्कक मिलित मन रहत सतत छन आँतर भय रुङ लाज ॥  
 मदन दहन छत विषम पराभव हृदय धरिच्च जनि गोइ ।  
 परबपु जुबति निरत जन चंचल नयन बेकत तत हैइ ॥  
 मलय पबन, शशि किरन, नलिनि दल परस दुङ्कक तन कीन ॥  
 असह सहत कत रहत बिकल नित एकओ न अपन अधीन ॥

निव अभिमत नहि॑ कहय एकओ तहि॑ दुज्ज मन कर अभिमान ।  
न्यप लक्ष्मीश्वर सिंह बूमधि॑ रस हर्षनाथ कवि॑ भान ॥ १५ ॥

सखि॑ २ अनुग्रह भेल चट्टु राजे॑ ।

पिक कुल कल अबुरंजित नब दल कुसुमित उपवन व्हाजे॑ ॥

अलि॑ कुल कलित लखित कुसुमाकुल विलसत वक्षि॑ अनेको॑ ।

सहन समय पड्ज ओतहि॑ निचित रङ्ग कि॑ कहव तनिक बिवेको॑ ॥

न्यपति॑ जुबति॑ पति॑, पशुप जुबति॑ रति॑ बोन परि॑ कर जदुबाले॑ ।

गोप सुवा छत रहथि॑ तिनिर नित व्यतीत भेल से॑ काले॑ ॥

तेजि॑ गेल जदुपति॑ उचित कदल सखि॑ असित हृदय धिक वा॑ वो॑ ।

कोकिल निज हित अनुदिन परिचित नब दल तेजधि॑ काको॑ ॥

धरेज धय रङ्ग अचिर मिलत पड्ज होयत विरह अवसाने॑ ।

न्यप लक्ष्मीश्वर सिंह बूमधि॑ रस हर्षनाथ कवि॑ भाने॑ ॥ १६ ॥

### TRANSLATION OF THE SONGS OF HARKH NÁTH.

*The messenger describes the charms of Rádhá.*

1. I saw a young damsel, slender as a line of gold, upon the way. It was as if the god of love had formed a desire for the conquest of the whole world.

3. The lightning flashed with its own peculiar brilliancy, and displayed its loveliness ; but, when it saw her matchless beauty, it became ashamed, and again and again returned to its own abode.

5. Who can liken what to the loveliness of her curling locks, and of her eyes. They were as if Cupid himself had caught two fish with his hooks.

7. The charming boundary of her lotus face, gave her a peculiar brilliancy. It was like the full autumn moon surrounded by lightning. Harkh Náth the chief of poets, lendeth his heart and singeth this and King Lakshmíśvar Sih\* understandeth its nature.

(2.)

*A cowherdess relates to her friend the charms of a lady.*

1. I saw a sweet damsel, O friend, radiant as a flash of lightning. My eyes were satisfied as I gazed upon her matchless form.

\* The present Mahárájá Báhádúr of Darbhanga.

3. Her lovely face shone, and still more her two eyes. They were as it were a pair of beauteous bees, resting upon a lotus.

5. From below her navel there came a serpent line of hair as if desiring to devour her bird-like\* eyes. But when it saw her nose (standing watch over her face) like *Garur* the enemy of serpents, it stopped like a lovely picture at the foot of the mountain of her bosom.

7. New anklets tinkled on her feet, and sweet they were to hear. It was as it were an intoxicated soul-abiding bee, humming o'er a lotus leaf.

9. Harkh Náth, the worshipper of the feet of the mother of the world sang this, and King Lakshmiśvar Sih understandeth its nature.

(3.)

*One cowherdess relates to another the beauty of Rádhá.*

1. The fair damsel went to her bridal-chamber, attired in a dark blue garment. She appeared brilliant like a golden creeper, desired by many clustering bees.

3. A spot of chalk, and another of vermillion shone over her forehead, like the sun and moon risen at once upon a lotus leaf.

5. Who can tell the charming brilliance of her teeth or the fresh lotus of her lower lip. 'Twas like a meeting of innumerable white *kund†* flowers, beneath a blossom of the red *bandhuk‡*.

7. Her two feet were painted, and o'er them shone a charming pair of thighs ; which resembled the trunks of two elephants extended eager for two fresh lotus shoots.

9. Harkh Náth, the worshipper of the feet of the mother of the world sang this, and King Lakshmiśvar Sih understandeth its nature.

(4.)

*The messenger describes the charms of Rádhá.*

(She shone.) (Refrain.)

1. With love filling her heart, the sweet bride went along with her friends.

2. Slowly, slowly she progressed, as if wearied with the weight of her bosom.

3. Her eyes half-closed, she hardly saw clearly, like a *chakor§* full of intoxication.

4. Gently she spake and laughed, as it were the moon raining nectar.

5. When I remember those delights, my whole body thrilleth.

6. The poet Harkh Náth telleth, and the King of Mithilá knoweth its essence.

\* The *Khanjan*, Motacilla alba, is a bird to which eyes are frequently compared.

† Jasminum grandiflorum.

‡ Pentapetes phoenicea.

§ The Greek Partridge, *Perdix rufa*.

## (5.)

*The messenger relates the charms of Rádhá to Krishn.*

1. O Mádhab, I saw a matchless beauty. When I saw her I knew that my birth had obtained its fruit, and that the desires of my eyes were fulfilled.

3. I forbid the lightning (to compare itself to her), for it is fickle in its brilliancy, and the golden creeper, for it is hard. When he formed her body, Brahmá at length exhibited his full skill.

5. When Love's bow was burned by the eye of Siva, and only a filament of ashes remained, Brahmá searched for them, and divided them into two, and out of them he formed her eyebrows.

7. Her eyes, equal in brilliancy, destroy the pride of the *Khanjan*,\* and of the dark eye† of the deer. Brahmá‡ loved the lotus, and laid his foot upon her bosom, (and took up his abode there).

9. When it saw her spotless lotus face, the brilliancy of the nightly moon became dimmed : and when it gazed upon the pride of her two golden orbs, the pomegranate broke its heart.

11. Brahmá formed her teeth of pomegranate seeds, and (her lower lip), which concealed them, of the *bandhuk*§ flower. King Lakshmiśvar Sīh understandeth her charms, and Harkh Náth singeth them.

## (6.)

*The Poet describes the beauty of a lady.*

1. To-day I saw a fair one ; and lo, when it beheld her dark garments so like dark clouds, a sudden flash of lightning played around her.

3. The moon though shining amid the fire of Siva's eye became ashamed, when gazing on her face. For a great man cannot bear to be disgraced.

5. When the *Khanjan* saw the play of her eyes, which put to shame the leaf of the spotless lotus, it became ashamed itself, and took up its abode in the forest.||

7. She knoweth that young lovers would continually steal the gold above her heart, and so she hath tightly bound her twin bosom 'neath a bodice.

9. Harkh Náth declareth with all his heart that the lady is matchless. "When I saw her beauteous eyes, I knew I had done so as the result of penances performed in former births."

\* The *Khanjan* Motacilla Alba, is a bird to which eyes are frequently compared.

† Lit. collyrium.

‡ Brahmá is said to have been born in a lotus.

§ Pentapetes phoenicea.

|| The poet fancifully attributes the wildness of the *khanjan* to jealousy caused by the play of her eyes.

## (7.)

*Rádhá laments her separation from Kṛishṇ, and charges the seasons with adding to her pangs.*

1. Friend, friend, how can I keep my patience ? See, see, how the southern wind hath watched till my Lord had gone to a far country, and now consumeth my body.

3. The rays of the moon, the leaf of the *champak*,\* and sandal, have given me sorrow, and passed away. Even the winter consumeth my body entirely ; no one is friendly to one whose husband is away.

5. A flowery grove consumeth mine eyes, and the voice of the cuckoo mine ears ; How can I bear the unbearable pangs of love ;—Every instant my life departeth from me.

7. The hot season hath passed, and the rains have begun. On all sides the clouds are piled : at such a time as this my lord remaineth steadfastly in a foreign country, and to-day hath not returned to his home.

9. Be firm. Before long thou wilt meet thy lord, and the (sun of) thy separation will set. Harkh Náth the poet singeth, and king Lakshmíśvar Sih understandeth the meaning.

## (8.)

*Rádhá laments her separation from her beloved to her friend, and accuses the moon of aggravating her pangs.*

1. O friend, O friend, help me against them, else my soul will be distracted, and my body continually burned ; for the moon-beams are irresistible.

3. The moon is beloved of the water-lily, and was born in the milky ocean ; it and the (pure-white) jasmine flower have the same effect. But still it continually consumeth my body and of a truth I find that its heart is black.

5. Why did not the ocean conceal it in its bosom, as he doth fire† in his heart. Why did not the god of love drink him off, as Siva swallowed the deadly *kálkút*.‡

7. Even though Ráhu, the demon of eclipse, swallow him, he still surviveth and woundeth the heart of her who is far from her Lord ; behold, the ill-natured, cruel, pain-giving one, is he who is irresistible.

9. Be firm. Before long thou wilt meet thy lord and the moon will be sweetly cool. Harkh Náth the poet singeth what hath been revealed unto King Lakshmíśvar Sih.

\* *Michelia champaca.*

† Allusion to sub-marine fire.

‡ A deadly poison swallowed by Siva at the churning of the Ocean.

## (9.)

*Krishn entreats Rádhá to relent.*

1. Let not thy heart be hard. Forgive my faults; be pleased with me, O lady, and fulfil my heart's desires.

3. When I beheld thy face mournful, lady, I wandered restlessly o'er the world. Thy face is like the moon, and my heart like the *chakor*,\* which findeth not surcease of woe therein.

5. As I searched for thee, my heart melted; for even the moon-beams, the *champak*† leaf, sandal, and the music of the cuckoo in the fifth seale, were as fire unto me.

7. O wise one, think well and turn not aside thy face from a suppliant. If the honey-loving bee desert the honey and turn back in fear of thorns, the loss is that of the *kethk*‡ flower.

9. The night is passed and dawn hath come. Even now, lady, give up thy pride. King Lakshmíśvar Sih understandeth her charms, and Harkh Náth singeth them.

## (10.)

*Krishn entreats Rádhá to relent.*

1. Why sittest thou with averted face? Put aside from it thy veil, my pretty one, and with pleased heart cast one glance upon me.

3. Put aside my faults, and utter but one word. Let not thy face be melancholy. Scorn not thy devoted love, but bestow upon him the nectar of thy lip.

5. Without thee, lady, my heart is never for a moment at rest; yet in spite of ten thousand endeavours, thy heart, hard as adamant, doth not change.

7. If the fault is mine, pretty one, why hast thou put aside thy necklace? Who would decide that one should suffer for another's fault?

9. The night is past and dawn hath come. Even now, lady, give up thy pride. King Lakshmíśvar Sih understandeth her charms, and Harkh Náth singeth them.

## (11.)

*Congratulations sung on the birth of Krishn.*

1. The dancers, warriors, and astrologers, all at once obtained their desires in the shape of horses, elephants, chariots, gold, rubies, jewels, and pearls upon their heads.

\* The Greek Partridge, *Perdix rufa*, said to be enamoured of the moon, to subsist upon moonbeams, and to eat fire at the full moon.

† *Michelia Champaca*, a tree bearing a fragrant yellow flower.

‡ *Pandanus Odoratissimus*.

3. Indra with the gods appeared in the atmosphere with glorious pomp, and saw the Loveliness of the house of Jadu.

5. The gods, pleased at heart, and their limbs thrilling with joy, rained flowers, and in the sky played propitious melodies upon the drum.

7. Great was the wealth given to the midwife who cut the navel cord : and the wives of the cowherds in their joy sang the *sohar*.\*

9. In joy the fair ones of the city sang, and captivated the minds of gods and men ; when birds and beasts heard them they became motionless, and even saints desisted from their contemplation.

11 & 12. Harkh Náth saith with all his heart, May Hari be propitious, and bless king Lakshmíśvar Sih with increase of wealth and subjects.

13. May Jadu Náth, the refuge of the three worlds, satisfy Harkh Náth's request, and fulfil the heart's desires of the Lord of Mithilá.

(12.)

*Krishn implores Rádhá to relent.*

1. Show not exceeding anger, love ; but think, and find some means (of forgiving me). If I am guilty, bind me tightly with the creeper of thine arms.

3. Let (the sun of) thy pride set, and drawing the bow of thy fair young brows, strike me suddenly with the adamantine arrows of thy eyes.

5. Take the golden mountains of thy bosom, and cast them on my heart and crush it : with sharp teeth rend my lower lip, nor shed a tear-drop (in pity) as thou dost it.

7. Ne'er will I disregard thy words, my love ; and if thou doubt this, cause me to place my hand upon the Siva image of thy bosom (that I may swear thereby).

9. The night is passed and dawn hath come. Even now, lady, give up thy pride—King Lakshmíśvar Sih understandeth her charms, and Harkh Náth singeth them.

(13.)

*The messenger describes the charms of Rádhá.*

1. A lovely brightness putteth the lightning to shame, as the damsel moving stately as an elephant, entereth.

2. Her charming countenance is adorned by curls, as the moon, the spotless abode of snow, is surrounded by clouds.

3. Her lower lip is playful, and her nose of exceeding beauty ; resembling a parrot sitting over and desiring a red *bimba* fruit.

4. When it saw the glory of the lotus of her twin bosom, a line of hair sprang up towards her navel, like a line of bees.

\* A congratulatory ode at birth, such as the present song.

5. Continually her ankles tinkle, like Sáma Vaidik priests singing the victory of love.

6. Harkh Náth the poet singeth with all his heart, and king Lakshmíśvar Sih understandeth the meaning.

## (14.)

*Rádhá laments her separation from Krišṇa.*

1. The time is spring, and my love is in a far country. How much intolerable agony of separation must I bear.

2. When I bring my Lord to remembrance, I cannot contain myself; for my body is consumed by love's fire.

3. The flowery grove humming with its bees, seemeth to my eyes like a heap of fire.

4. A cool garland of lotus and the *champak*\* flower consumeth my heart, like a mass of poisonous serpents.

5. The soft, low song of the cuckoo burneth my ear; even the beams of the moon are like fire to my frame.

6. Harkh Náth the poet singeth with all his heart, and king Lakshmíśvar Sih understandeth the meaning.

## (15.)

*The first love of Krišṇa and Rádhá described.*

1. Can I tell their first loves.

2. Until they gazed on each other for the first time, how many varied pleasures continually awoke in the heart of each;

3. But when once the cruel arrow of love had pierced their bodies, but one desire dwelt in both their hearts.

4. When their hearts are united, they will remain so for ever; now only shame separateth them.

5. Conceal not in your hearts the cruel defeat sustained through the fire of love.

6. For the trembling eyes of both declare that the damsel is no longer mistress of herself, and that the youth is devoted to but one object.

7. Both their bodies are wasting away under the touch of the breeze of Malaya, the beams of the moon, and the lotus leaf.

8. How long will they bear the unbearable? will they remain thus agitated for ever? neither is master of himself.

9. Neither telleth the other his desires, for the hearts of both are proud.

10. Harkh Náth the poet singeth, and King Lakshmíśvar Sih understandeth the meaning.

\* *Michelia champaca.*

## (16.)

*Rukmini, wife of Kṛishṇa laments his absence in the spring time amid the cowherdesses.*

1. O friend, O friend, the king of seasons hath arrived.
  2. The groves are adorned with the soft low song of the cuckoo and blooming with fresh lotuses.
  3. Many are the brilliant creepers with their wanton flowers made tuneful by the swarms of bees.
  4. At such a moment my lord remaineth far away careless (of love). What can I say for his wisdom ?
  5. How can Jadubál (Kṛishṇa), lord as he is of the daughter of a king, sport with the damsels of the cowherds.
  6. Is that darkness in which he was enveloped by the daughters of the cowherds everlasting ? Surely those days are passed.
  7. Jadupati (Kṛishṇa) hath deserted me, and hath done what might have been expected of him, for (as his complexion is dark) so must his heart be.
  8. The (dark) cuckoo deserteth its own dear ones, and the (dark) crow deserteth the young leaf, even though it has known it long.
  9. Be firm. Before long thou wilt meet thy lord, and the (sun of) thy separation will set.
  10. Harkh Nāth the poet singeth and King Lakshmiśvar Sīh understandeth the meaning.
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## PREFATORY NOTE.

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This Vocabulary does not pretend to be a complete dictionary. It contains, I believe, every word and form occurring in the Chrestomathy, and, besides a large number of words collected by me in the country and in Court and not hitherto found in dictionaries, a great many indigenous proverbs. It may claim to be entirely original, and in no way a compilation, not a single meaning having been taken from any dictionary, other than the mouths of the people themselves. At the same time it must be admitted that it is for this very reason liable to many errors, from which a mere compilation would be free. Consideration is asked for such as exist.

Nouns are given in their Nominative form, and Verbs in their Root form. Under the latter will be found many colloquial, poetical, and archaic forms not given in the grammar.

### अ

अँग, a share, portion.

अकरार, (أکار) a written bond or agreement.

अकल्यान, *adj.* unlucky.

अकसक, *adj.* gorged so that one can not rise from his seat.

अकाल, a famine.

अकाली, *adj.* belonging to, or connected with, a famine.

अकामिक, *adj.* and *adv.* without cause or reason.

अकाश, the sky.

अकिल, (أکل) wisdom, knowledge.

अकुली, (*fem.* अकुलिनि), *adj.* of no, or bad family; *prov.* अकुलिनि विचाही, कुलक उपचास, if you

marry a woman of bad family, discredit will fall on your own.

अखबार, (أخبار) *plu.* newspapers.

अगडाही, a forest conflagration.

अगरेज, *adj.* English.

अगा, *adv.* before.

अगुच्छा, *v. n.* to go ahead, or in front.

अगुच्छाएव, the act of going in front.

अगुता, *v. n.* to be sick, pained, afflicted.

अगुताएव, sickness, pain, affliction.

अगोर, *v. a.* to watch, to guard.

अगोरज, the act of watching, or guarding.

अग्नि, fire.

अघात, *v. a.* to satiate, disgust.

अंकम, the bosom, lap; अंकम भर,

to fill one's lap, to take a person in one's lap. 2. the whole body. (*Vid. XXIII, 6.*)

अंकुर, a sprout, a shoot. *Hence (vulgarly) fate, (Sal. XV).*

अंग, the body: a limb, a member.

अंगब, अंगवा, the court-yard of a house.

अंगूरिचा, a finger.

अंगैठौ, a yawn. अंगैठौ कर, to yawn.

अंगोद्धा, a man's body-cloth = गसद्धा.

अंगोर, charcoal, coal.

अचंभा, *adj.* wonderful, astonishing.

अचरा, (*Instr., amongst women, अचर्हि*), the body-cloth which covers a woman's bosom, which a woman is not supposed to uncover in the presence of any man, until her marriage.

अचल्ल, *adj.* firm, immoveable.

अचला = अचरा.

अचानक, *adv.* suddenly.

अचिर, *adv.* soon.

अच्छत्, whole grain, *presented at religious ceremonies, such as a marriage; prov.* दुःखक वर के दुरथौ अच्छत्, a foolish bridegroom gets only vetch for his *achchhat*.

अच्छर, a letter of the alphabet.

अच्छ, *verb substantive, to be. See Grammar.*

अच्छदत्, *irregular for अकैत्, pres part. of अह्, being. Vid. III, 4.*

अच्छण्, *irregular for अकि, he is. Vid. XLV, 1.*

अकि, *see अक्ष.*

अकैत्, (*fem. अकैति*), *pres. part. of अह्, to be.*

अक्षोर, *v. a. to snatch.*

अक्षोरच, the act of snatching.

अक्षीना, a bed.

अज्जव, (*بَجْوَ*) *adj.* wonderful.

अज्जस, infamy.

अज्जेआ, a he-goat. *In Vid. XVIII, 5,*

"a he-goat's son" means "a he-goat." *He-goats are sacrificed to Debî, who is hence considered their enemy.*

अच्छल, a veil, a woman's body-cloth, = अचरा

अट, *v. n. to roam: to be hindered, stopped.*

अटब, roaming : hindrance.

अटक, *v. n. to cease, remain, stay in a place. अटकि रह, to abide anywhere.*

अटकच, the act of staying.

अटकाव, *v. a. to stop, prevent, hinder.*

अटकाए, the act of stopping.

अटकाओ, the act of stopping.

अटाइस, twenty-eight. *In Vid. LIX.*

2, the word means the twenty-eighth consonant, *viz.* ल्ल. *See प्रथम.*

अटारह, eighteen. *In Vid. LIX. 3,* the word means the eighteenth consonant, *viz.* ट्. *See पचौस.*

अटौगर, a bracelet made of flour pounded by eight men (including the bridegroom) wrapped up in mango leaves, and worn by him; *prov.* वर कन्या के भेट नहिँ अटौगर से मारो, the bridegroom has not yet met the bride, and yet they are fighting about the *at'hau-gar*, (of a causeless fight).

अडाव, *v. a., to restrain, hold back.*

अडाएब, the act of restraining.

अद्विजात, the act of seeing a guest off.

अड्डी, a pool in gambling : a rendezvous where men or carts meet.

अड्डेर, the jujube tree ; a very mean-looking shrub. *Prov.* अभेर माह नहिँ बूळ, तेमर अड्डेर सहा पुख्ल, where there are no other trees, the jujube is thought a lot of.

अट्टतिश, a commission agent, a broker.

अड्डेचा, a brazen vessel containing 2½ sars.

अंडा, an egg.

अनि, *adv.* very, exceedingly.

अनिष्ट, *adj.* & *adv.* very much, exceedingly.

अत्यंत = अतिशय.

अथ, *adv.* here, (in titles) here beginneth.

अथल, a jingling word of no meaning, used with पथल, *q. v.*

अयाह, illimitable, unfathomable.

अदंक, surprise, अदंकहिँ, old *Maithili* for अदंक सँ, surprisingly ; to a person's astonishment.

अदालति, (लैलू) a civil court.

अदिति, the mother of the gods, who are hence (*Vid.* XVI. 5.) called her sons. See नवय.

अद्वा, (लैलू) *adj.* low, mean.

अद्वद, *adj.* wonderful, extraordinary.

अद्वा, अद्वि, *adj.* half = आध, *q. v.*

अधर, the lower lip. अधरडँ, old *Maithili* for अधर सँ ; also emphatic for अधर, even a lip.

अधलाह, (*fem.* अधलाहि), *adj.* bad :

*the usual word in Maithili in contradiction to नीक, good.*

अधस्थास, breathing downwards ; hence breathing in, as opposed to उद्धस्थास, *q. v.* breathing out.

अधिक, great, much. *With abl.*, more than.

अधीन, *adj.* obedient.

अथाय, a part of a book, a chapter.

अबगुलाद, *adv.* early in the morning.

आवंज, the god of Love, Kámleb.

अवचिन्द, *adj.* unrecognized, unacquainted, unknown, strange.

अवतर्जँ, *adv.* to another place.

अनदेसिचा, *adj.* belonging to another or foreign country. A stranger.

अवंदा, joy, rejoicing. अवंदा कर, to rejoice.

अवस, injustice ; infamy.

अबवाह, a tender of plough-cattle, when they are not in the plough, but are waiting their turn to be yoked.

अबरोद्धात, displeasure, disgust.

अबा, an anna.

अबादत, *adv.* unwillingly.

अबाज, grain, food.

अबाद्र, disgrace, disrespect. अबाद्र कर, to defeat.

अबार, a pomegranate.

अबुखन, every moment, continually.

अबुगत, a follower : entreaties (*Vid.* XXX. 1) : one who has arrived.

अबुचित, improper, unbecoming.

अबुखन = अबुखन, *q. v.*

अबुज, a younger brother. In *Vid.* LX, 4. बसंत, "spring," means the time when flowers (कुष्ठस) appear.

द्वुष्म also means "a woman's courses," and hence बस्त means the three days during which a woman is ceremonially impure. The younger brother of बस्त is therefore the fourth day when she may admit her husband.

अनुताप, repentance.

अनुतापक, a cause of sorrow or remorse.

अनुदिन, *adv.* daily, always.

अनुनय, anger.

अनुबध, devotion, service, devoted attendance.

अनुपास, *adj.* matchless.

अनुभव, *v. a.* to consider, note, think upon.

अनुमन, *adj.* (*fem.* अनुमनि) melancholy.

अनुभाव, *v. n.* to consider, to come to a conclusion.

अनुभाव, the act of considering.

अनुरचित, *adj.* coloured, adorned.

अनुराग, love, affection. *In Vid. LXXXIII, 1.* अनुरागे for the sake of metre.

अनुरागल, *adj.* coloured, smeared with colour, besmeared with.

अनुरोध, compliance with a request.

अनुरोध, *adj.* (*fem.* अनुरोधि) compliant, acting in conformity with requests.

अनुसर = अवसर, an opportunity.

*In Vid. XXIX, 2.* अनुसर = अनुसर मैं, and means, at an opportunity, and hence, seizing the first opportunity.

अनुकूल = अंतकाल, *q. v.*

अनूप, *adj.* unequalled : Hence superior to. *In Vid. XVI, 4.* अनूपे for sake of metre.

अनेक, *adj.* many, innumerable.

अंत, (*Vid. XXXIX. 2, and XXVIII. 4,* अंते for sake of metre). End, conclusion, termination. Hence, the innermost part, or bottom of any thing : the time of death. *Vid. XXVIII. 4,* जिउ भेल अंत, my life came to an end.

अंतकाल, the time of death.

अंतए, or अंतय, *adv.* in another place, elsewhere.

अंतर, an intervening space, distance. Hence adverbially चारि कोस अंतर, at a distance of four *kos*.

अंदरात, (*त्रारातः*), the inner rooms of a house ; where the women reside.

अंदेशा, (*त्रिष्णातः*) solicitude, apprehension.

अंधकार, darkness.

अंधार, *adj.* dark. (*In Vid. 1, 3.* अंधरे, for the sake of metre).

अन्न, grain, corn, food.

अन्याद्, *adj.* (*fem. same as masculine*) not capable of discrimination, giddy (of a woman's conduct). *Lit.* unjust.

अन्हरा, *adj.* blind, deprived of sight.

अन्हरिचा, *adj.* dark, see राति.

अन्हरौह, *adj.* darkish.

अन्हार, *adj.* (*fem.* अन्हारि, which in *Vid. XXI, 6,* is altered to अन्हारी for the sake of metre), dark. Also substantive, darkness.

अन्हेर, continued bad fortune : hence injustice.

अपकौर्ति, disgrace, infamy.

अपजस्, disgrace, infamy.

अपन, or अपने, for अपन genitive of अपनि self. One's own. अपन इच्छा, or अपन सन्, wilfulness.

अपनङ्गः, old Maithili, or emphatic, for अपना भैः, abl. sing. of अपनि, self.

अपना = अपन, gen. of अपनि.

अपनि, reflexive pronoun, self. See Grammar.

अपशान, shame, disgrace. In Vid. VI, 6, अपनाने, for the sake of metre.

अपराध, fault, crime, sin. In Vid. LIII, 1, अपराधे for the sake of metre.

अपरूप, or अपुरुप, adj. (अपूर्व), unsurpassed, matchless, wonderful, costly.

अपन, see अपन.

अप्रिय, adj. unpleasant, painful.

अब, adv. now.

अवगाह, (1) adj. certain, concerning which there is no doubt.

अवगाह, (2) v. n. to take for certain, to believe to be true. Vid. LXXXI, 9, & II, 4, अवगाह and अवगाहे for अवगाहि.

अवगाह, (3) v. a. to plunge into, to bathe in. Vid. XXIX, 2, अवगाहो for अवगाहि for the sake of metre.

अवगाहव, (1) the act of taking for certain.

अवगाहव, (2) the act of plunging into.

अवगुन, a bad quality, defect, vice.

अवतंस, an ear-ring, an ornament.

अवतर, v. n. to become incarnate, to take visible form.

अवतरव, the act of becoming incarnate.

अवतार, an incarnation of deity.

अवध, a period. Hence, a limited or fixed time : a promise, stipulation.

अवधान, (1) care, caution, attention.

अवधान, (2) (अवधारण), the act of settling or determining.

अवधार, v. a. to settle, determine.

Indeclinable Participle (अवधारि, but Vid. XVII, 7, अवधारो for sake of metre) is used adverbially to mean, correctly, accurately, truly.

अवधारव, the act of settling, or determining.

अवधि = अवध, q. v.

अवलंब, v. n. to hold fast, to take refuge. Lit. to hang down.

अवलंब, the act of holding fast, or taking refuge in.

अवला, a girl, a damsel, a woman.

अवसर, time, opportunity, proper season. तेहि अवसर, then.

अवशेष, अवशेष, (1) end. Usually adverbially, finally, at last.

अवशेष, (2) (अभियेक), the act of bathing. Vid. XXXIX, 5, अवशेषे for the sake of metre.

अवश्य, adv. certainly.

अवसान, end, termination : the setting of a heavenly body.

अविकल, adv. continually, incessantly.

अविधान कर, to forbid.

अविरल, adj. & adv. continual(lly). uninterrupted(lly) : crowded, in clusters.

अविशेष, *adv.* without making any distinction, at random. *Vid XXIX,*

5, अविशेषे for the sake of metre.

अवेक्ष, *adj.* invisible.

अबोध, *adj.* witless, foolish.

अभट, a coward. *Also adj.* Ram-dom, confused, unintelligible, (*as English is to a native who does not understand it*).

अभरन, ornaments, jewelry, fine apparel.

अभागल, (*fem.* अभागली), *adj.* unfortunate, unhappy.

अभिधात, the act of casting, or throwing.

अभिनव, young, new, fresh.

अभिप्राय, intention, meaning.

अभिमत, (1) desire, wish.

अभिमत, (2) desired, longed for.

अभिराम, *adj.* beautiful, pleasing. *Vid. XVI, 2, अभिरामा, for sake of metre.*

अभिलास, desire, longing. *v. a.* to desire.

अभिसार, an assignation, caresses, dalliance, sexual pleasure. *Vid. XXXVI, 1, अभिसारा for metre.*

अभेला, *adj.* careless, heedless; *Prov.* अभेला विचाह, कनपटी सेनर, see हड्डबड़ी.

अमरख, *adj.* foolish, silly.

अमल, *adj.* clean, spotless.

अमला, (*अमू*) court officials.

अमच्छार, *adj.* warm, tepid.

अमा, अमाँ, a mother.

अमिष्मा, ambrosia.

अमुआ, a mango (fruit or tree).

अमाट, mango conserve.

अंबर, God.

अयना, (*ऐप्पा*), a mirror.

अयलङ्ग, for ऐलङ्ग, past tense of आ, *q. v.*

अरतल, refuge, shelter, protection.

अरविंद, a lotus.

अराची, large cardamums.

अरण, *adj.* red, tawny: the dawn: vermillion. भास्त अरण उगि गेल्ल (*Vid. XXXIV, 6,*) vermillion (compared to the dawn) rose on her forehead, *i. e.*, her forehead became smeared with vermillion. *The vermillion patch on a woman's forehead, called टिकुली, is surrounded by a ring of small silver stars called बैनी.*

अरि, an enemy. *The enemy of Indra was the Himálaya, see सुरपति. The enemy of Rábañ was Rám, see राबण. The enemy of he-goats is Delí, see अजेचा.*

अरोध, *v. a.* to pray to, entreat.

अर्घ, an oblation.

अर्थ, meaning: wealth.

अलगाव, *v. a.* to lift up, raise.

अलप, speech, talk.

अलसाव, *v. n.* to be wearied.

अलसाए, the condition of being weary, weariness.

अल्लि, a bee; hence metaphorically, a lady.

अल्हा, one of two famous brothers, अल्हा and रद्दल, whose exploits are sung by *Nats*.

अवत, अवैत, see आ.

असधे, pride, fine airs.

असंख, *adj.* innumerable.

असन्, food. The food of Agasti (*see कुम तनय*) was the sea, and the children of the sea are pearl oysters. (*See तनय.*)

असनान, असननसा, bathing. *Vid.* I, 1, असनाने for metre.

असपर्स, touch, the act of touching.

असमाज, a burial-ground.

असमाच, (अमोर्स), the sky.

असरफौ, a gold coin. *Prov.* असरफौ क्लूट, कोइला पर क्षण, his gold mohars are not taken care of, and his charcoal is sealed up; penny wise and pound foolish.

असरेस, Asleshá. The ninth *nakshatra*, or lunar mansion of the rainy season.

असल, (लल) असलाह, (*sem.* असलाहि), adj. true, real.

असह्य, intolerable, unbearable.

असावरि, name of a goddess, who was the special object of adoration to Chuhaṛ Mál, and Salhes.

असित, adj. dark: the dark half of the lunar month.

असौश, the act of benediction, or blessing.

असुजन, (असजन), one who is not a near relation. In *Vid.* LXXXI, 5, means an असुजन पत्र, i. e., a certificate given by a *Panjiyár* or hereditary genealogist, that there is no near relationship between a pair who are to be married.

अस्त्वल, (وصول) adj. realized (of money &c.).

असोक, an Asok tree (*Jonesia asoka*).

असुति, praise.

असुरा, (عُسُرَاء), a razor.

अस्त्रान, bathing, a bath.

अस्पर्स, touching, the act of touching.

अस्मिति, memory, remembrance.

अहनिशि, adv. day and night; continually.

अहलाद, joy.

अहँ, अहै, respectful pro. you. *See Grammar.*

अहिदा, the goddess of sleep.

अहि, 3rd sing. pres. of the defective verb अह, to be, used only in this form.

अहे, interj. ah.

अहेनिश, अहेनिशि, = अहनिशि, q. v.

## आ

आ, v. n. This verb being of common occurrence in Maithili is very irregular. There are besides many ways of spelling the different forms. The following are selected specimens of the various forms more commonly used. Inf. आएवः Pres. Part. आवैतः 3rd simple Pres. आव, आए, आवे, आवय, आवयि: 2nd Imperat. आवहः 1st Fut. आएवः 2nd Fut. ऐवहः 3rd Fut. आओत, आवत, आताहः 1st. Past. अघलज्जः, ऐलज्जः, the latter being considered the more correct form. 3rd Part. आयल, आएल, the latter being considered the more correct form: fem. आइलि: hon. masc. ऐलाह, Irregular fem. ऐलौ: Indeclinable part. आवि, & आय. Past. Part. आएल, fem. आइलि. To come, to arrive: *Prov.* ऐवह, त जैवह कहौ,

if you come, how will you go ?  
*i. e.*, if you enter a trap you will  
 be caught ; *cf. Lat. Vestigia nulla*  
*retrorsum.*

आइ, *adv.* to-day.

आइ माइ, near relations, mothers and  
 the like.

आइलि, *see* आ.

आएव, *(1) see* आ.

आएव, *(2) the act of coming.*

आओत, *see* आ.

आओन, the act of coming, arrival.

आओर, *conj* and.

आँकुश, a seedling, a shoot.

आँकुस, a hooked spike for guiding  
 an elephant.

आँखि, an eye ; *hence* vision, sight.

आँग, a limb; the body generally.

*In Vid. XXVII, 2, आँगे emphatic,*  
*even a limb.*

आँगन, the inner court-yard of a  
 house.

आँगी, a woman's jacket.

आँगुर, a finger.

आँचर, a woman's body-cloth =  
 अचरा *q. v.*

आँटा, wheaten flour.

आँटौ, a bundle of grain divided at  
 the end of a day's work between  
 the reaper and his master : *Prov.*  
*of an over-paid man, कोड़ि कटनि-*  
*हारके सुंगर सन आँटौ, a lazy*  
*reaper has an *āti* as thick as a*  
*pestle.*

आँड़, a testicle.

आँतर, *(1) adv.* within.

आँतर, *(2) a sub-division of a field*

for the purpose of ploughing :  
 the land contained within a plough  
 circuit : distance between two  
 objects.

आँति, a kind of scurvy.

आक, (*अर्क*) the sun.

आकंप, an embrace.

आकार, form, appearance, shape.

आकाश, the sky.

आकुल, *adj.* confused, agitated, dis-  
 tressed ; *hence (of speech)* broken,  
*(of a lover) passionate.*

आखर, a letter of the alphabet.

आखिर, (*اُخْرٍ*) *adv.* at last, finally.

आग, *Hindī form of आगि, q. v.*

आगन = आँगन, *q. v.*

आगम, approach.

आगर, (*sem. आगरि*), *adj.* wise, clever, intelligent.

आग, *adv.* before, at first : used with  
 little or no meaning at the com-  
 mencement of the subject-matter  
 of a letter or document ; *in such*  
*case it may be translated more-*  
*over.*

आगि, fire. आगि लगाव, to set on fire,  
 to burn. आगि ताप, to sit over a  
 fire ; आगि तपैत रहौ, I was sitting  
 over the fire.

आगु, *adv.* & *prep.* before.

आगु पाहु, *compound adv.* before and  
 behind : in single file.

आगु = आगु, *q. v. as in the saying,*  
*दच्छिन कन्या कन्या कुमारी, आगु थल*  
*थल पौछू भारी* ; the pretty lasses  
 of South Tirhut, are pendent in  
 front, and heavy behind.

आगे (1) = आगु, *q. v.*

आगे (2) *interj.* = ऐ, *q. v.*

आचर, = आँचर, *q. v.*

आँखी, *interj.* fie!

आज, *adv.* to-day, now.

आजु, *adv.* to-day, now. *Declined*—

आजुक रैनि, last night, (*lit.*) the night of to-day.

आजुक्, *adv.* till to-day.

आजो, = आज, *q. v.*

आज्ञा, an order, a command.

आउ, *num.* eight. आठस, the eighth.

आङ्गु, a boundary between two fields, (*Bangili बांगल*), = भराँड़, *q. v.* the more usual form is आरि, *q. v.*

आङ्गुवर, majesty, splendour.

आङ्ड, = आङ्ड, *q. v.*

आङ्गत, brokerage, commission.

आण, = आँड़, *q. v.*

आतप, heat, the hot season.

आतम, one's self.

आदमी, (آدمی), a man : a human being of either sex.

आदर, respect, reverence paid to any one.

आदि, the beginning of any thing ; at the end of a compound, beginning with ; hence et-cetera.

आध, आधा, *adj.* half. आधा आधा, आधा आधौ, आधि आधि, or आधा अङ्गि half-and-half.

आधि, (1) आधौ, = आध, *q. v.*

आधि, (2) *adj.* more, excessive.

आधे, आधो = आध. In *Vid.* XVII, 4, विधि सुख आधो refers to the four faces of Brahmá. Half of this number is two.

आन, (1) *pro.* other, another, someone or something else, anything

else. आन ..... आन, one ..... another. आनक आन someone or something else. This word is frequently written आनि for the sake of metre.

आन (2) *v. a.* to bring, to offer.

आनदेस, *adj.* belonging to another country, foreign.

आनन्द, face, countenance.

आनंद, rejoicing, joy ; the pleasures of love.

आनव, the act of bringing or offering.

आनि, (1) *Indecl. Part.* of आन (2), *q. v.*

आनि, (2) pride, self-respect, ambition.

आनु, 2nd *Imperat.* of आन (2) *q. v.*

आनै, see आन, (2).

आँहर, *adj.* (*fem.* आँहरि), blind, sightless ; *Prov.* आँहर कुकुर बसात भूखे, a blind dog barks at the wind.

आप, (1) *v. a.* to place, put, lay, deposit. In *Vid.* XXXVII, 1, *Indecl. Part.* आपै instead of आपि, for the sake of metre.

आप, (2) आपु, आपि, *Refl. Pron.* self. *Prov.* आपि हूठे आपे खाए, घर जेहर नहिँ आँगन माए, जैसे उसर मैं लोटे गदहा, आगा नाथ न पौछ पगहा : himself he grinds his corn, alone he eats, in his house there is no wife nor in his court-yard a mother : like an ass who wallows on barren land, he has neither nose-ring in front, nor hobble behind ; said of a man who is disowned by his people, or who has no friends. Cf. नाथ.

आब, *adv.* now, at this time.

आम, a mango, (fruit, or tree). *More usually अमुचा.* आम is *Hindi*.

आसिल्ल, acidity. *Especially*, dried chips of the mango fruit, used as a conserve. It is of two kinds, दड़िमौ and खोइचा. The first is made from small immature mangos (*टिकुला*), and the second from large mangos.

आय, आयल, *see* आ.

आय तुलाइलि, *see* तुलाव.

आर, enmity.

आरत, आरति, (*sem.* आरति) *adj.* grieved, pained, anxious, aggrieved, (*of a lover*) eagerly desirous.

आरद्रा, Árdrá, the sixth *nakshatra*, or lunar mansion of the rainy season.

आरि, आरौ, the boundary line of a field. *Cattle are sometimes grazed on these lines, and trespass thence into the fields themselves, which gives rise to many disputes; hence the proverb, आरौ जाई त कपार लाई, बीच बेंग चरवाहौ, if you go on an ári, have a stick for your head, (and then you may) graze your cattle in the midst of a cotton-field: i. e., when you take your cattle to graze on an ári, take care and be well-armed:* आरिक चुक, *Idiom.* to lose the crops of one's field.

आलय, a house.

आलस, weariness, laziness, idleness.

आला, a word not used by itself, but frequent as a termination of compound words, meaning a

house, *e. g.* सिवाला, "a temple of Siva."

आलौवालौ, worthless things; *Prov.* खाए ले आलौवालौ देल लगवे लै तौन तौन मालौ, *of a woman who is poor but makes display,* she eats worthless things, and has three Málins (maid-servants) to apply oil to her body.

आलु, or आर, a potato.

आव, आवधि, आवय, आवह, and आवि, *see* आ.

आशौख, आशौष, a blessing, well-wishes.

आश्वरज, आश्वर्य, *adj.* wonderful, astonishing.

आस, hope, desire. *Frequently आसे for the sake of metre.*

आसन, a seat, abode. इंद्रासन, *the abode of Indra*, heaven.

आसरा, a retreat or refuge.

आसा = आस, *q. v.*

आसिन, the month Áśvin, (September—October). आसिन कात्तिक = autumn.

आच, आहि (*Vid.* LXVII, 2), and आहे interj. Alas! O!

## इ

इ, *for* ई, this, *q. v.*

इच्छार, (इच्छा), a friend.

इच्छा, a wish, desire. अपन इच्छा, wilfulness.

इजति, (عزم), chastity, female virtue.

इजलाश, (اجلاش) a court of justice.

इजीत, light (natural or artificial).

*Prov.* चार कतङ्ग नहिँ सहघ इजीत, a thief can never bear the light.

इंजोरिच्छा, moonlight, moonshine, a moonlight night.

इहत, *adv.* here.

इनाम, (*انعام*), a present, a gift, reward.

इनार, a large masonry well.

इंद्र, इन्द्र, Indra, king of the subordinate gods.

इंद्रासन, the seat or abode of Indra : heaven.

इसारा, (*إشاره*), a sign, a hint, a knowing sign.

इंसटीसन, (*English*), a railway station.

इत्तौ, a woman : a wife.

इह्यो, *pro.* this (*emphatically*).

## ई

ई, *pro.* this. *See grammar.*

ईंटा, a brick ; *Prov.* सन मैं ज्ञान, बगल मैं ईंटा, (pretending to have) something else in one's mind, and having a brick under one's arm (to throw at a person).

ईच्चर, Lord, God.

ईसम, *plur.* *pro.* these.

## उ

उकत, उकुति, speech, a word, a fact,

उकुति बेकत भेल, the fact was discovered. 2, Skill.

उक्का, a torch.

उखड़, *v. n.* to be pulled out or up, (of bones) to be strained, उखड़ि-

जा, to be torn out. इर उखड़ि गेल, the bones were strained.

उखड़ब, the being pulled out *or* up.

उच्च, the hot season. The months called ज्येष्ठ and आषाढ़. (*Jeth and A'khārkh. May—July.*)

उखाड़, *v. a.* to pull up, dig up ; to strain (a bone, *or* joint).

उखाड़ब, a pulling up.

उच्चेर, a wooden vessel for pounding grain, a mortar.

उगत, उगथि, उगलू, & उगलून, *see* ऊग.

उगलू, उगिलू, *v. a.* to vomit, spit out.

उगलूब, a vomiting.

उधार, *v. a.* to uncover, to take off (clothes) ; to unveil, undress, make naked. *Indecl. Part. Vid. XXIII, 8, उधारौ for metre.*

उधारब, उधारौ, the act of undressing, *or* making naked.

उचकपन, knavery, sharper's tricks.

उच्चाका, a sharper, a pick-pocket.

उच्चार, *v. a.* to ask for, demand. (*Lit. to speak.*)

उच्चारब, a demand.

उच्चारे, the act of asking for, a request. (*Lit. speech.*)

उच्चित, *adj.* proper, right, suitable. *Also adv.* in a proper manner.

उच्चीति, propriety, mutual fitness. *Vid. XXIII, 12, उच्चीतौ for sake of metre.*

उछट, *v. n.* to jump, bounce ; *Prov.*

धेव इल दोरा, उछटि गेल मोरा, you had a goitre, but it has jumped to my (neck).

उजरका, (*fem.* उजरकौ), उजरा, (*fem.*

उजरौ), *adj.* white, brilliant.

उजरकारौ, *adj.* white and black, black and white.

उज्जरौन, उज्जरौन्, *adj.* rather white.

उज्जागर, (*fem.* उज्जागरि), white, brilliant, shining, moonlit (of a night).

उज्जाह, *v. a.* to destroy.

उज्जाह, destruction.

उज्जाहु, a destroyer.

उज्जर, (*fem.* उज्जरि) *adj.* white, brilliant.

उंच, *adj.* high, good. उंच बीच, the good and bad.

उंचाई, highness, height.

उठ, *v. n.*, the following forms may be noted. 3rd simple present, उठषि:

2nd Imperat. उठ, उठु, and उठू

(Irregular उटू), 3rd past. उठला

(*fem.* उठलिहि, उठलौहि or उठलि)

Indecl. part. उठि, (or Irregular उठिः): Note also the pseudo-

Sanskrit forms used by Vidyāpati

(XII, 5,) उठसि, thou risest, and

(X, 7,) उठनि, she riseth : to rise,

arise.

उठब, the act of rising.

उठाव, *v. a.* to raise.

उठाएब, the act of raising.

उठान, the power of rising; उठान

हार, to be so weak as not to be

able to rise or move from one

place to another.

उठौना, the custom of taking any

thing from the seller at regular

intervals, and paying for it in

lump sums at longer intervals.

दूध उठौना, taking milk daily and

paying for it at the end of the

month.

उड़, *v. n.* to fly (as a bird), to fly

away.

उड़ब, the act of flying, flight.

उड़ाव, *v. a.* to cause to fly, to let fly.

उड़ाए दे, *id.*

उड़ाएब, the act of letting (a bird) fly.

उड़ाँक, उड़ाक, a flier, a good flier.

उड़रौ, a woman with whom a man has eloped, or whom he has carried forcibly away : the wife of a runaway marriage.

उत, *adv.* there : *Prov.* उत तब, इत की, what were you there then, and what are you here now? (*of a double-faced hypocrite*).

उतपात, a portent, a prodigy, a miraculous warning.

उतर (1) a reply, an answer. *In Vidyāpati*, frequently emphatically उतरो.

उतर (2) the north ; *adj.* northern.

उतर (3) *v. n.* to be freed from.

देही उतर, see देही.

उतरब, the act of being freed from.

उतरा, the twelfth nakshatra or lunar mansion of the rainy season, known as उत्तरफालगुणी.

उतराचा, an inhabitant of the north.

उतरी, an outer garment.

उतार, *v. a.* to free from, to take away, to take off (clothes, &c.), to take down.

उतारब, the act of taking away, or off.

उत्तम, best, excellent.

उत्तर, (1 & 2) = उतर (1 & 2) *q. v.*

उत्तिम = उत्तम, *q. v.*

उत्पन्नि, origin, creation.

उत्पात, = उतपात, *q. v.*

उत्सव, a feast, a festival.

उत्सुक, *adj.* regretting, regretful.  
 उद्दमत, intoxication, senselessness, charming by magic. **उद्दमत लगाए हो**, to charm by magic.  
 उद्वास, longing, disappointment, melancholy, sorrow, grief. **उद्वास हो**, to wither, to waste away.  
 उद्दित, *adj.* arisen. **उद्दित हो**, to arise.  
 उद्देश, searching for, search.  
 उनठा, *adv.* in a reversed manner.  
**उनठा बाँध**, a peculiar way of tying up a prisoner with his hands behind his back.  
 उन्नैस, *num.* nineteen. *In Vid. LXVII,*  
 1, =the nineteenth consonant, = ष.  
 उपकार, obligation, help, benefit, advantage.  
 उपगत, *adj.* near. *Hence*, apparent, manifest.  
 उपचय, increase.  
 उपचिन, *adj.* collected, piled up.  
 उपछ, *v. a.* to throw up water or earth, (*in irrigation or in making roads*). *In F. 41*, उपछे से गेल, it became their lot to throw up earth : *as if for उपछे लागल*.  
 उपछब, throwing up earth or water.  
 उपज, *v. n.* to come into existence, to grow, to sprout, to arise.  
 उपजब, birth, sprouting.  
 उपठ, *v. n.* to be uprooted, or destroyed.  
 उपटब, uprooting, destruction.  
 उपदेश, advice, counsel, *hence* any thing said.  
 उपबन, a grove.  
 उपभोग, *v. a.* to enjoy, (*e. g.* wealth, or a woman).

उपभोगब, enjoyment.  
 उपमा, उपमेय, *adj.* like, resembling, equal to.  
 उपर, (1) *adv. & prep.* over, above.  
 उपर, (2) *v. n.* to be torn up, plucked out, uprooted.  
 उपरक, *adv.* over, above. **उपरक फेक**, to toss up, to throw up.  
 उपसम, tranquillity, peace.  
 उपहास, उपहास, laughter, laughing at, ridicule, an object of laughter. *Frequently in Vidyāpati* **उपहासे for sake of metre**.  
 उपा, a small kind of sandfly. *See नीनचट*.  
 उपाति, a basket of food, given as a complimentary present to a friend ; *Prov.* बास नहिं पावी, उपाति लै मारौ, you haven't even got leave to stay, and you are fighting for a complimentary present of food.  
 उपामा, उपामे, = उपमा, *q. v.*  
 उपार, *v. a.* to tear up, pluck out, uproot.  
 उपारब, उपारन, the act of tearing out, or pulling out.  
 उपेख, *v. a.* to throw. *Vid. XXIX, 6*,  
**उपेखे for Indecl. part. for sake of metre.** **उपेख दे** to throw down.  
 उपेखब, the act of throwing.  
 उपाय, means, pretext.  
 उपास, a fast : *adj.* fasting, hungry and thirsty, *with gen.* मोर उपास thirsting after me.  
 उबट *v. a.* to miss, or lose. बाट उबट to lose one's way.

उवटब, loss.

उवर or उवरि आ, *v. n.* to escape.

उवरब, an escape.

उवह, *v. a.* to carry. *F. 3.* उवहत है,  
*Knauj!* for उवहै अळि.

उवहनि, the rope for raising the  
bucket (डोल) of a well; *see* डोल,  
कौप, खेमा, and ढेंकुल.

उवहब, carrying.

उमत, wilful, obstinate.

उर, the chest, breast, bosom. *Vid.*

*XXXIX*, 7, उर गासिलि I tightened  
up my chest, *i. e.* I drew a long  
breath.

उरज, Born on the chest, *i. e.* the  
bosom.

उधखास, *lit.* breathing up: *hence,*  
breathing out. *cf.* अधखास, breath-  
ing down; *hence*, breathing in.

*In Vid. XXXIX*, 8, the word  
means suffocation, supply चोइत  
अळि, suffocation takes place.

उल्लहन, blame, reproach.

उसर, (1) *adj.* saline: barren, un-  
fertile.

उसर, (2) *v. n.* to retreat, disappear.

उसरि जा to disappear, to be lost.

उसरंग, उसरंगि है, *v. a.* to scatter.

उसरब, retreat, disappearance.

उसास, comfort, consolation, solace.

### ज

जंच, (*sem. जँचि*) *adj.* high, lofty;  
*Prov.* जँच दुकान, फौका पकवान,  
a high shop and tasteless sweet-  
meats; *i. e.* great cry and little  
wool.

जँठ, a camel.

जक, a torch.

जखर, जखरि, a wooden vessel for  
pounding grain, a mortar.

जखि, sugar-cane.

जग, *v. n.* *3rd sim. pres.* जगियक,  
*3rd past.* उगल or जगल, उगलन्हि.

*3rd fut.* जगत, or उगल *Indecl.*  
*part.* जगि and जगि. To rise, to  
come into being. To rise (*of the*  
*heavenly bodies, or the dawn*). *Vid.*  
*LXXVII*, 2, चान उगल कथि आधा,  
a half-moon arose, *i. e.* Her half-  
uncovered face appeared like a  
half-moon rising. *Vid. XXXIV*,

6, भाल अरण उगि गेला, *see* अरण.

जगद, coming into existence.

जजरकारी, = उजरकारी, *q. v.*

जटि, जट्, *see* उट.

जट, an otter.

जधव, name of a cowherd, whom  
*Krishna* sent from *Mathurā* to  
*Brindaban*, with messages to the  
*Gopis*, and whom the *Gopis*  
entrusted with messages to *Krishna*.

जन, wool.

जपर = उपर, *q. v.*

### ऋ

ऋतु, a season. *See* रितु.

ऋतुराज, the king of seasons, *Basant*  
*or Spring.*

### ऋ

ऋ, *interj.* O !, Ah !.

ऋ, *irregular instrumental of the*  
*pronoun त्*, this, *q. v.*

एक, *num. adj.* one, एक वेरि, once ;  
2. the same, एक रंग, of the same colour, एक सत हो, to be of the same opinion ; 3. a, a certain.

एकठा, *num. adj. (affix ठा added to give distinction).* One; a, a certain.

एकड़ा, *adv.* together, एकड़ा कर, to collect, bring together.

एकदम से (۲۰ ۳۵) (Sel. 20) at once.

एकटार, (اکٹار) an admission, confession.

एकमन्त्र, *adj. & adv.* alone.

एकत्रिं, only one. The same. *Vid.* LXVIII, 4, एकत्रिं सभनि, they are all as one, *but the passage is obscure.*

एकादश, *num.* eleven. *Vid.* LXII, 1, The eleventh consonant, श, which, preceded by क (*the first consonant*), becomes कट, a promise.

एकासि, *num. adj.* eighty-one : *Subst.* '81, the *Fasli* year 1281 (A. D., 1873—74), in which the *Tirhut famine* occurred

एखन, एखन, *adv.* now. एखनुक, of this time.

एको, only one, even one ; एको न not one, none.

एगारह, *num.* eleven.

एत (1), एतकय, एतवा, *adj.* this much, so much ; this many, so many : एत दिन, so many days, so long.

एत (2), एतय, *adv.* here.

एतना = एत (1) *q. v.*

एतहि, *adv.* here.

एतेक, एतैक, *adj.* this much, = एत (1) *q. v.*

एने, *adv.* hither. एने आवह, come here.

एलौ, *irregular for* ऐलौह, *see* आ.

एह, एहि, *pro.* this, = इह.

एहब, (*fem.* एहनि), एहन सब, *adj.* such, so.

एहि, *see* एह.

एहेज, = एहब.

एहो, *pro.* this (*emphatic*), = इहो.

## ऐ

ऐट, *v. n.* to turn aside, twist one's body round.

ऐठ (1), the leavings, or remains of a dish.

ऐठ (2), *v. n.* = ऐट *q. v.*

ऐटल, *adj.* wilful, obstinate; twisted.

ऐना (انہ), a mirror, a looking-glass.

ऐरावत, Airávat, Indra's Elephant.

ऐसुज्ज, ऐसाह, ऐलीह, *see* आ.

ऐसग (*fem.* ऐसनि) *adj.* such.

ऐह = एह = इह, this, *q. v.*

## आ

ओ (1), a suffix frequently added to words, and having the meaning of even, at all, also ; e. g. सेओ, even that, किविओ, anything at all.

ओ (2), *pro.* he ; that.

ओ (3), *interj.* O !

ओआ, *for Braj* ओ, oblique form of

ओ (2). e. g. ओआ पर, on it.

ओआकिफ, (واقف), acquainted with, versed in.

ओँ, *conj.* and.

ओकर, *gen. sing.* of ओ, (2).

ओङ्कार, *v. a.* to spread (a cloth, or a bed).

ओङ्कारण, the act of spreading.

ओजह, (ओज), reason, cause.

ओभराव, *v. n.* to be put in disorder, (of hair) to be dishevelled.

ओभराएव, disorder, disarray.

ओभा, a magician, a charmer ; a tribe of Brâhmaṇs. *Prov.* ओभा विवाह कैल, गामक सुख ला (*of one who wedded an abandoned woman*) the ojhâ married for the pleasure of the village.

ओभारू, incantations.

ओट्टघ, *v. n.* to rest or lean upon.  
also ओट्टघि बैस.

ओठ, the lip.

ओत (1), a screen, a curtain, any intervening object which obstructs the view.

ओत (2), ओतय, ओतहि, ओतज्जं *adv.* there, in that place : *hence* "then and there".

ओताह, *see* आ.

ओदार, *v. a.* to skin, to flay. *Also* ओदारि दे.

ओदिन, *adj.* relating to that day. (ओ, that, and दिन, a day).

ओन, *adj.* own, peculiar. ओनके ओन, in proper shape. (*Sal. VII.*)

ओना, *adv.* otherwise.

ओर, limit, end, side, direction ; hence, the other side, or end. *In Vid. XXXVIII, 5, the night is represented as the Ocean, of which she could not see the other side:* 2. a face, an eye. Often ओरा and ओरे for metre.

ओरसिचर, (*English*) an overseer.

ओलाइति, (ولایتی) *adj.* English, European.

ओलाना, reproach, chiding.

ओसरवा, ओसारा, the outer veranda of a house.

ओहि, *pro.* = ओ that.

ओहो, *emphatic for* ओहि, *q. v.*

## ओ

ओ (1), *conj.* and.

ओ (2), for ओ (2) *q. v.*

ओँधाव, *v. n.* to be sleepy, to doze.  
ओधाएल्ल sleepy.

ओँधी, sleepiness, dozing.

ओखध, a drug, medicine. (*Vid. II,*  
10, ओखधो, even from medicine).

ओघट, *adj.* deserted. (*Vid. V, 3.*)

ओताह, *see* ओ.

ओन्ह, *v. a.* to cover, to conceal ; ओन्ह पड़ब, *see* पड़ब.

ओन्हो, a toe-ring with tinkling ornaments attached.

ओर, *conj.* and, also.

ओरा, (आमलक), Emblic Myrobalan, the name of a tree.

ओषध, = ओखध, *q. v.*

## क

कए, कएल, *see* कर.

कओ, *pro.* any one, some one. कओ न, no one.

कओन, *inter. pro.* *Adjectival, and Substantival*, who ? what ?

कंबल, a lotus.

ककड़ौ, a cucumber.

ककर, ककरा, ककरौं, *see* के.

ककरङ्ग, ककरी, *pro.* any one, some one, also genitive of केचा, any one, some one.

कक्षा, a paternal uncle.

कखन, कखने, *adv.* when?

कगता, (لگاتا), paper.

कगनिचा, the elevated bank of a river.

कगवा, = काग, *q. v.*

कंक, a beggar.

कंगण, कंगन, gold; a bracelet, an anklet. *Prov.* बर सरि गेल, कंगन ढासौं, the bridegroom is dead, but the bracelets are still (worn by his widow).

कच्चहरौ, an office, place of business, "cutcherry".

कचे, कचा, (*fem.* कची), *adj.* immature, unripe; false, untrue. कची बोल, a falsehood.

कच्छि, collyrium, a black dye for the eyes, more usually काजर, *q. v.*

कंचन, gold. कंचन गिरि, a mountain of gold.

कंचु, कंचुक, a woman's vest, or bodice.

कंजज, born in a lotus, Brahmi.

कट (1), a promise. *In Vid. LXII, 1,* it is said to be composed of the first (क) and eleventh (ठ) consonants.

कट (2), *v. n.* to be cut. The active form of this verb is काट or कटाव *qq. v.*

कटनिहार, one who cuts, a reaper.

कटनी, the act of cutting. The quantity cut at one time, or in one task.

कटसरि, a necklace, a necklet.

कटहर, the jack-fruit tree; *Prov.* गछ कटहर ओट तेल, in order to eat jack fruit properly, the lips have to be oiled; here, a man is alluded to, who is counting on his chickens before they are hatched, and the proverb means, the fruit is still on the jack-tree, and yet he has already oiled his lips.

कटाव, *v. a.* 3rd past, कटोलक, or (*Musalmán*) कटोलकः *cf.* कट (2): to cut, to divide.

कटाएव, the act of cutting.

कटाच, an ogle, a side-long look, a glance.

कटार, a knife, a dagger.

कटि, the loins, waist, hip; *Prov.* नव जोगी कैं कटि मैं जटा, a new ascetic carries his matted hair on his loins, *i. e.*, does not know how to dress himself; कटि नहिं चलैन्हि, केराक भार, he can't move on account of the (weight of his own) loins, (and yet he attempts to carry a) load of plantains.

कटिये, कटैस, *see* काट.

कटु, *adj.* bitter; *subst.* a bitter saying.

कटोलक, *see* कटाव.

कट, hard, difficult; कट जीब, hard to kill, lit. hard-lived.

कटिन, hard in substance: hard, difficult: (*of embraces*) strong, warm: distressed, in affliction.

कड़डि, cow-dung, found in the forest, and not made into cakes, used for fuel. *See* गोदडा, गोरहा, चिपरौ.

कड्डरि, a plantain, a plantain tree : noted for its softness, hence prov.

कड्डरि गाढ़ पर सिरुआ चोख, even a scraping shell is sharp enough to cut a plantain tree = kick a man when he's down.

कड्डवर, (*Shr.* कल्हार), the water-lily. कड़ू, (*fem.* कड़ू) adj. bitter, harsh :

कड़ूरू देन, a harsh saying.

कंटक, a thorn, a spine. कंटक साँच, in the midst of thorns.

कंठ, the neck.

कंठहार, a neck-lace.

कत, (1), *adj.* how much ?, how many ?, how great ? ; hence many, various, different.

कत, (2), *see* कतय.

कतए = कतय, *q. v.*

कतय, *adv.* where ? *In poetry, when there are more than one कतय, in one sentence, all but the first may become कत. Also indefinite, somewhere, anywhere.*

कतरवाह, one who cuts sugar-cane into small pieces, to feed a sugar-press.

कतज्ज, कतज्ज, *adv.* anywhere, somewhere.

कते, कतेक, कतेकाँ, *adj.* how much ?, how many ?, hence, much; great many.

कते गोटे, *adj.* which of (two, or more) ?

कथा, a word, a story : a song.

कथौ, कथौँ, कथौला, कथौलै, कथौलय, *see* कौ.

कदम, कदंब, a *kadam* tree.

कद्गौ, a plantain, a plantain tree. कदवा, mud; filth.

कनक, gold, कनक गिरि, a mountain of gold : also *adj.* golden.

कनखौ, a side-long glance, a leer, ogle ; *Prov.* बुङबक रसिआ, अन्हार घर कनखौ, he is a fool of a lover ; he ogles his sweetheart in a dark room.

कनगुरिआ, the little finger.

कनडेरिआ, (काल one-eyed, छेद one and a half), *adj.* having half-closed eyes. *Instr.* कनडेरिएँ, adverbially ; with half closed eyes.

कनपट्टी, the temple of the head.

कनवा, a narrow drain or channel for leading water from a main channel or पैनि.

कनछुपती, a square winnowing basket, with only three sides : the grain to be winnowed falling through the open side.

कनहा, (*fem.* कनहौ) *adj.* one-eyed : *Prov.* कनहौ विलाइ के घरे शिकार, a one-eyed cat must hunt at home, *i. e.* those who can't go out of doors, must work at home.

कनहौ गाय के बिन बधान, a one-eyed cow seeks a separate enclosure, *i. e.* those in misfortune seek to be alone ; अन्हरा स कनहा राजा, a one-eyed man is king amongst the blind.

कनिएक, *adv.* for a short time.

कनिक (1), *adj.* a little, small.

कनिक (2), कनिका, कनिकै, *see* कै.

कनिसार, a furnace for parching grain, (*सार* = भासा). *There are generally one or two in a village, and the owner charges for the*

*labour of parching; hence the prov.* जौ जरि गेल, भार ला बाहल्ल  
झौं, the furnace owner has over-  
burnt my barley, and has tied me  
up for the fee, *i. e.*, adding in-  
sult to injury.

कनीक, कनेक, = कनिक (1), *q. v.*

कनेक चलब, throbbing.

कनेआँ, a damsel, a bride.

कने, कचैत, &c. see कान, to weep.

कन्ठ = कांठ, *q. v.*

कंत, a beloved one, a lover, a husband : *adj.* darling, beloved, lovely. Frequently कंति for metre.

कंदप, the god of love.

कन्या, a damsel, a girl.

कन्धा, the shoulder.

कन्हैआ, *Braj.* a name of Krishna.

कपटौ, deceitful, treacherous.

कपड़ा, cloth : clothes, a suit of clothes (*consisting of five articles.*

*See Ohrestomathy, p. 19, note.*

कपाव, *v. a.* to cause to tremble ; *Prov.* घर पैसव, जाँव कपाएव, you would commit house-breaking (*Lit.* enter a house), and you have your legs trembling under you.

कपार, the forehead : fate.

कप्पा, a small kind of cloth worn by the poor round the waist.

कफ़, phlegm.

कबज (قبض), possession : a writing of receipt, a rent receipt.

कबध, a headless trunk.

कबज्ज, कबज्ज, *adv.* ever, at any time. कबज्ज न never.

कबि, a poet.

कबित, कबित्त, a poem.

कविराज, a king of poets. (*Vid.*

XXVIII, 7. कविराजे for sake of metre) : a doctor.

कबूल, (قبول), the act of confessing, confession.

कमर, the waist.

कमरसाधर, a carpenter's shop, in which both iron and wood-work are done.

कमरिचा (1), a blanket ; *Prov.* हम बोड़ी, जैँ कमरिचा बोड़ी, a man was once bathing, and was caught by an alligator by his blanket, his friend called out to him to let go the blanket, but he could not as he was entangled in it, hence he exclaimed, I'll let go the blanket, if it will let go me.

कमरिचा (2), one who wears a blanket, a labouring man.

कमरी, a blanket : the fibrous substance of a jack fruit, in which the edible seeds are embedded.

कमल, a lotus. *The flower-bell of this aquatic plant is supposed to be continually haunted by bees. It is also supposed to only open in the day and to close itself at night, being thus the reverse of the कुमुद or Waterlily. Bees are supposed to be frequently imprisoned in the closed lotus bell during the night. It is frequently compared to a woman's eyes, face, hands, or feet. Common compounds are कमल कोख, or कमल कोष, a lotus bell. कमल नयन, (applied to a woman) lotus-eyed.*

कमल भवि, (*fem. applied to a woman*) lotus-faced. कमल धमर, the lotus-bee, *i. e.* the lotus loving bee. *In Vid. XLIII, 5, Rádhá compares herself to a lotus flower withering in the bitter Nín basket of separation.*

कमला (1), Lakshmí, *the consort of Vishnu; the latter became incarnate as Krishna.*

कमला (2), the river Kamlá in Tirhut. कमलापति, the Lord of Lakshmí (*see कमला*) (1), *i. e.* Krishna.

कमचाव, *v. a.* to get weeding done: (*doubly causal*), to have a field weeded.

कमचाव, the having a field weeded.

कमश्वर, (*English*) a Commissioner.

कमस्लाद्व, (*fem.* °लाहि), (لادھی), untrue, not genuine.

कमाव, *v. a.* to weed a field: to serve.

कमार्व, the weeding of a field.

कमान, a bow, (*the weapon*).

कमार, a blacksmith.

कमासुत, a working member in a family, a bread-winner.

कमैनी, the act of weeding a field: a job of weeding.

कंपनी, (*English*) "the Company," the Government of India.

कंबल, कम्बर, कमल, a blanket. *Prov.* ज्यों भैजे त्यों कमल भारौ, the more a blanket is allowed to become moist, the heavier it gets, *i. e.* delays are dangerous.

कय (1), *pro.* several, many.

कय (2), कयल, कयलान, कयलन्हि, and कयलि, *see* कर (1).

कर (1), *v. a.* *The following forms are found.* 1 *Simp. Pres.* करैः : 2 *do.* कर and (*Pseudo-Skr.*) करसि : 3 *do.* कर, करै, करथ, कर, and करथि : 2 *Imperat.* कर, करहि (*Fem.* करहि) करङ, करै, करू, करिए, करिए, and करिथि : 3 *do.* करथुः : 1 *Fut.* करवः : 2 *do.* करव, करवैः : 3 *do.* करत, करताहः : *Pres. Part.* करैत (*Fem.* करैति), and करदत, (*F. 67*, gives the Kanaují करत) : 1 *Past.*, कैलङ्ग, and *vulgarly*, कैलौः : 2 *do.* कैलह, कैलङ्ग, कैल, &c. : 3 *do.* कैल (*Fem.* कैलि), कयल, कएल, कैलन्हि (कय०, कए०, &c.) and कैलनि (कय०, कए०, &c.) *Indecl. Part.* करि, करै, करिए, कै, कय, कए, कैक, &c. : To do, to act, कि करव जय (*Vid. LXXVIII, 4*) what shall I do with silent prayer, *i. e.*, such prayer is useless, दँश कर, to bite, मन कर, to desire: to commit (a crime): to make, अधिक कय (*Vid. LI, 3.*) making more, hence honouring, *cf.* *English* "to make much of a person": to put, to take, गोद कर, to take in one's lap, दूरि कर, to put aside: to say, नाहौ नहिं कर, (*Vid. XXVIII, 5*) to say "nay, nay". छन छन कै कै, moment by moment. करै or करथ चाह, to wish to do. करै or करय लाग, to begin to do.

कर (2), (*old. Instr.*, *Vid. XXXII, 1*, करि) the hand. कर धर, to take the hand, (*as of a blind man*) कर तज्ज, the palm of the hand, *also* under the hand: कर जोर to clasp the hands in submission, or

reverence : a tax : the hollow stalk of the *Muñj* plant.

कर, (3) sign of the genitive case.

करइत, see कर (1).

करजा, (قرض), a loan, debt.

करत, करति, करथि, करयु, see कर (1).

करधनी, a girdle.

करनैल, (English) a Colonel.

करपूर, camphor.

करब, (1) the act of making.

करब, (2) करवै, see करब.

करस, an action, a good action ; fate,

F. 25, करम भेल निखड़ु, fate became intolerable ; *Sal.* VIII, धरम करस नहाँ बचतै, (our) fair fame will be destroyed, lit. faith and fate will not escape : धरम करस सँ, a form of oath, by my faith and fate : करस मँ लिखल अकि, it is written in my fate.

करमच्छिन, करमच्छैन, adj. abandoned by fate, unfortunate.

करथ, see कर (1).

करथबहू, see कराव.

करसि, (1) see कर (1).

करसि, (2) dried cow-dung.

करह, करहि, see कर (1).

करार, (عرا), a promise.

कराव, v. a. (causal). The following forms may be noticed. 3 simple

Pres. करावे : Pres. Part. करवैत :

2 Fut. करयबहू, करैबहू : Past Part.

कराओल. To cause to do.

करि, करिच्छ, see कर (1).

करिच्छा, adj. black ; dark ; darkblue.

करिए, see कर (1).

करिचौन, करिचौन्ह, adj. blackish.

कारका, adj. black.

करिनवाह, one who irrigates with a *Karin* ; see करौन.

करौन, see कर (1).

करौन, a spoon-shaped lever for irrigating fields.

कह, कह, see कर (1).

करुचारि, a rower.

करण, adj. pitiful ; mournful.

करुषरस = करण.

करे, करै, करैत, करैति, see कर (1).

करैक, F. 26, gen. sing. of करै oblique, verbal noun of कर (1), q. v.,

सेबन करैक यारौ, plates for eating, lit. of doing eating.

करौट, adj. lying on the side, or arm. करौट खस, to fall sideways.

करनफूल, कर्णफूल, a plant, the *Mimosa sirisha* : an ear-button.

कर्त्तव्य, adj. necessary to be done, proper.

कल, a hand = कर (2), q. v. ; कल जीरि, with hands clasped in submission or reverence.

कलकत्तेवाले, adj. of or belonging to Calcutta.

कल्दार, (English) a Collector.

कलम, (قلم), a pen.

कला, beauty, brilliancy. adj. beautiful.

कलावत, (fem. ابنتی), adj. possessing beauty, beautiful.

कलाल, a dealer in spirits.

कलित, adj. adorned.

कलौ, a bud, a young shoot.

कलेस, pain, trouble, suffering, a pang.

कलोल, a wave : joy, happiness : a noise.

कलौ, a meal: the main meal of the day: dinner.

कल्लर, a beggar.

कवाइत, (مُواعِدَة), parade of an army or regiment.

कस, v. a. to tie, to tie tightly, to bind.

कसब, the act of tying, a tie.

कसनि, a woman's bodice.

कसविन, कसबी, कसबीन, (کسپی), a strumpet, a harlot.

कसरेस, a miser.

कह, v. a. This verb is nearly regular. The following forms may however be noticed. Pres. Part. कहते & कहइतः Past Part. कहलः 3 simple Pres. कहओः 2 Imperat.

कहिङ्गन for कहहिं, कह, & कह्न, Indic. Part. कहि To speak, to say, to tell. Vid. XXXI, 2, कहिच्च न जाए for कहल न जाए, it has not been said, is untellable. Vid. XXXIII, 5, कहिच्च न पारिच्य, I cannot tell. कहिच्च is an old form of the past participle closely connected with the Prákrit ppp.

कहिओः it is here used in the sense of a verbal noun. In Vid. XXXIV, 7, ताहि कहय किअ बाधे, what hindrance is there in telling it, कहय is for the oblique verbal noun कहै in the locative case. See gram. § 189.3. Sal. XIII, चोरैक चाल कहि देव, I will tell the facts of a theft, कहि दे, meaning to tell, cf. id. XXI, जबाब कहि दे, to answer. कहै लाग, (id. XIV,) to begin to say.

कहइत, Pres. part. of कह, for कहैत Vid. XXXII, 4, कहइत, Instr., by relating, or betraying (a secret) कहब, the act of speaking, speech, a saying.

कहय, see कह.

कहल, the act of speaking. Sometimes emphatically कहलो even the telling.

कहाँ, adv. where? कहाँ लागि, how far?

कहिच्च, see कह.

कहिओ, कहिओ बेरि, adv. ever. कहिओ न, never.

कहिङ्गी, speech, a saying; a word, a tale: news.

कहिङ्गन, see कह.

कह्न, see कह.

कह्ने, old and poetical sign of the accusative, as in F. 8.

काँ, old case sign of the accusative.

काँकरि, a cucumber. Prov. एक हाथक काँकरि, नौ हाथक चौआ a cucumber only one cubit long has an offspring nine cubits long, (cf. the parable of the seed of mustard).

काँख, the armpit.

काँच, काँचे (Sal. 2, & 16), immature, unripe, raw; fresh, green.

काँचन, gold.

काँची, the mucus of the eye.

काँट, a thorn, a spine.

काँटी, a peg, spike.

काँति, beauty, (= कांति q. v.)

काँध, the shoulder.

काँप, v. n. to shake, to tremble.

काँपन, the act of shaking: trembling.

काँपद, = काँपन, *q. v.*

काग, (*fem.* कागि), or कगवा (*fem.*

कगिया), a crow, which is in poetry taken as the type of a black bird with a harsh voice; in contradistinction to the Koil. See कोइल.

कागज, (دُكَّان), paper; a written paper, a document.

कागा (*Mars.* 1, 1) = काग, *q. v.*

काच, काच कौच, mud, filth.

काक (1), *v. n.* to make excuses, to excuse oneself.

काक, (2) a small cloth worn tightly round the hips and, passing between the legs, tucked in behind.

*Sal.* 17, & 20, काक लगा, to tie such a cloth.

काकु, a tortoise.

काज, (*frequently* काजे *for the sake of*

metre), what must be done, duty, नीक काज virtue; the necessity of using, business, *Vid.* XXXVIII,

7, आगिक काज, fire must be used, there is work for fire to do; object, desire, *Vid.* XXV, 1, बहिं होए काज

your object or business will not be accomplished: reason, *Vid.* IV, 2, बिनु काज, without reason: use, usefulness, कोन काज, of what use? कोनी काज, of any use: work, action, *Vid.* XXIV,

3, काज सख्ती से on account of the action and her friends, on account of the nature of the deed and the presence of her friends.

काजर, soot, lamplblack: collyrium, a dark unguent for enhancing the brilliancy of the eyes.

काजुल, a working member in a house; a bread-winner.

काट, *v. a.* The regular pres. part. would be काटैत, *Sal.* however gives (XI) कटैत, & curiously enough (XX) the Bangálí कटिते, which is so far as I am aware an isolated example of the form, to cut, divide: to cut off: (*in Arithmetic*, to deduct, subtract, *Vid.* LXIII, 3, चलिष काठि चारि, having deducted four from forty: *id.* 5, साठि काठि दह, having deducted ten from sixty. *Sal.* XI, सेह काट, to dig a burglar's mine or hole. *id.* काटै लाग, to begin to cut.

काटब, the act of cutting, &c.

काटा, *adj.* bitter, astringent.

काट, wood; a plank.

काड़ा, an anklet.

काढावना, (*Skr.* कथ), *v. a.* to boil, stew, digest.

काढावनाए, the act of boiling, &c.

कात, a side, a direction: a border, a margin.

काद्व, कादे, कादौ, mud, filth.

कान, (1) *v. n. Pres. Part.* कनैत, to cry, to weep.

कान, (2) the ear. *Vid.* XXII, 1,

कान सुनलि for कान से सुनलि, I

heard with my ears. *Vid.* LIII,

2. काने, *for sake of* metre.

कान, (3) *adj.* one-eyed, blind of one eye. cf. कनहा & काना.

कानन, a wood, a grove. *Vid.* LX,

1. कुसुमत कानन, the wood is full

of flowers; where Rádhá compares

herself to a flowery grove; see

कुसुमित.

कानब, the act of crying, or weeping.  
काना = कान, (3) *q. v.*

कानि, anger.

कांति, beauty, loveliness.

कान्ह, (1) a name of Krishṇa: *Hence in general*, a beloved one.

कान्ह, (2) the shoulder.

काम, *Instr.* कामै, love, desire: the god of love, who is considered a model of manly beauty.

कामदेव, the god of love, *see* काम.

कामधेनु, a fabulous cow, supposed to milk whatever the milker desired. (*Vid. XVI, 8*), her husband is the bull which S'iva rides, *see* पश्चि, ता पति, & फल.

कामिनि, a lovely woman; a pretty girl: a darling.

काथय, a man of the Kayasth class.

कार, कारज, a deed, action; business.

कारज, a reason, a cause; कोन कारज, why.

कारनी, a patient, a sick man. *Prov.* बैद्ध घोड़ करङ्गे वे कारनी चले, does a doctor's horse move unless there's a patient? [ugly.]

काटि, *adj.* black, dark, dark-blue; कारिकठ, कारौकंठ, or कारौ कंठु one having a dark blue neck, *an epithet of S'iva*: the name of the nephew of Salhes (*Sal. XX.*)

कारि कमल, कारौ कमल, a kind of lotus having a dark-blue flower. (*Skr. चौलात्यल.*)

कारौ=कारि, *q. v.*

कार्तिकेय, a name of Skanda, the god of war.

काल, (1) time, death, destruction.

काल, (2) (*F. 19*), = अकाल, a famine

काल कूट, name of a deadly poison swallowed by S'iva at the churning of the ocean.

काल्ह, *adv.* to-morrow, yesterday.

काल्ह, काहौ, *see* कै.

काङ्, *Pro.* any one, some one.

काहौ, *see* कै.

कि, *see* कौ.

किञ्च, *adv.* why?

किए, *Inter. pro.* what? = कौ, *q. v.*

किएक, *adv.* why? किएकत्वं, because.

किंकिणि, that which tinkles, i. e., a girdle of bells: an anklet.

किंचिच्छी, *pro.* anything at all.

किङ्, *pro.* anything, something.  
किङ् न, nothing.

किन, *v. a.* to buy, to purchase, but *see* कौन.

किनव, the act of buying, or purchasing, *see* कौनव.

किरन, a ray, (of the sun or moon).

किरपा, pity, mercy.

किरपाल, *adj.* pitiful, merciful.

किरिच्छा, an oath; a most solemn oath is on one's son's head, and a liar will only take this oath when he has no son, hence the proverb, धर मँ बड़ न, बाहर बेटा किरिच्छा, He hasn't even a wife in his house, and, abroad, he swears by his son's head.

किरिच्छामंत, *adj.* performing all necessary religious actions, hence reputable, of good repute.

किरिन = किरन, *q. v.*

किला, किलय, किलै, *see* कौ.

कीचौ, a door-bolt : a wedge.

किमलय, a sprout, a shoot : a tendril.

किसान, a cultivator : a field labourer.

की, कि, or किए, (1) *interrogative pronoun, adjectival & substantival.*

*As a substantive, it has a declensional or oblique form* कथी, whence

*are forms like the instrumental* कथौ, and ablative कथी से. *With*

*the preposition* सा, से, or स्य, *properly the indeclinable participle*

*of* ले, to take, *it forms a dative*

किला, किलै, किलय, कीला, कीलै, कौलय,

कथीला, कथैलै, or कथीलय,

*meaning why? which is the usual*

*form of this adverb in Maithili :*

What?

की, or कि, किए, (2) कीआ, or किएक,

q. v., adv. why? also used as a simple particle giving an interrogative force to a sentence. E. g.

तैं कि तनिक गन जाए, are therefore his good qualities lost? *Vid.*

XLII, 4.

की, or कि, (3) conj. either: or. कि

... कि, either ..... or, नहि .....

कि नहि, neither ..... nor.

की or कि, (4) conj. that: often used after a vocative expectantly, introducing a direct statement; the words "I say" being understood.

In this sense usually not translated. E. g. रे बटोहिआ कि तोँहौँ

मोर भाई, O wayfarer, you are my brother, *Vid.* LXXIX, 9.

कीआ, (1) adv. why?

कीआ, (2) a box for holding vermillion.

कौर्च, कौच, mud, filth = काच, काच

कौच, q. v.

कौड़ा, a worm.

कौन, v. a. to buy, to purchase. *Vid.*

LXXIX, 11 कौनय = कौनि, (tell him) to buy.

कोह Braj. for कैलान्ह, see कर (1).

कौर, a worm ; a parrot.

कौरत, fame, glory.

कौरा = कौड़ा, q. v.

कौर्ति, = कौरत, q. v.

कुद्दाँ, a well.

कुँड़, a pot : वेल कुँड़ (*Letter*) oil and pots, hence means of subsistence, necessities of life.

कुकर, a dog: *Prov.* कुकरक पेठ धी न पचे, *ghi* will not digest in a dog's stomach, (but is thrown up), i. e., never trust a secret to a fool.

कुंकुम, a hollow globe of Sealing-wax filled with red powder, which Hindus throw at each other during the *Holi* festival. On striking any one they burst, & cover him with red powder. A woman's breasts are frequently compared to them.

कुच, a woman's bosom or breasts, compared frequently to cocoa-nuts, golden mountains, or the Kunkum, see कुंकुम.

कुंज, an arbour, a bower : hence (*Vid.*

LX, 1) a lonely place : (a woman in her courses abstains from any kind of intercourse with men, being unclean).

कुंजी, a key.

कुट, or कूट, v. a. to pound, grind;

*Prov.* घर मैं धान नहि बौबौ कुटतौह

चूड़ा, she has not even paddy in her house, and the lady would pound (expensive) chûrá, i. e., do an impossibility.

कुट्टकी, a small kind of sandfly = नीन चट, q. v.

कुटान, the act or profession of pounding grain; *Prov.* साथ करैहि कुटान पिसान, बेटाक नार्जा दुर्गात्त, the mother gets her living by pounding & grinding grain, and has called her son Durgádatta (*a name only affected by rich people*).

कुटिचा, a slice, a portion.

कुठिल, *adj.* twisted : curling.

कुडिचा, *v. n.* to itch.

कुडिचाएब the itch, itching.

कुडिचाएल, itchy.

कुडरा, कुडर, a mouthful: the act of rinsing the mouth.

कुंडल, an ear-ring.

कुंद, a shrub with a small white flower, the double Jasmine.

कुबजा, कुबजी, name of a hump-backed woman, befriended by Krishña.

कुबड़, कुबड़ाह, *adj.* (*fem.* कुबड़ि, कुबड़ाहि), hump-backed.

कुमकुम = कुमकुम, q. v.

कुमारि, a daughter = कुमारी.

कुमार, a boy, a son, a prince राज-कुमार, a Rájpút.

कुमिटौ, (*English*) a committee.

कुमारि, कुमारी, a girl, a daughter, a princess.

कुमुद, कुमुदिन, कुमुदिनि, the water lily. *A flower which is supposed to open only under the rays of the*

*moon, and to remain closed during the day time. It is hence frequently contrasted with the lotus, see कमल.*

कुंभ, a water jar : the forehead, गज कुंभ, an elephant's forehead.

कुंभकरण, कंभकरन, Kumbhakarna, the brother of the demon Rávana.

कुंभतनय, *Lit.*, the son of a pitcher.

Name of the celebrated saint Agasti, or Agastya. *He is said on one occasion to have swallowed the ocean, which is hence called his food.* (*Vid.* XVI, 6).

कुम्हड़, कुम्हड़ा, the sweet pumpkin.

कुम्हरा, a man of the Kumhár or potter caste; *Prov.* निचिंत सूते कुम्हरा, मटिचा न ले जाय चोर, a potter sleeps secure, for no one will steal clay, *i. e.*, *Vacuus viator.*

कुम्हार, (*Fem.* कुम्हेनि) a potter: *Prov.* तेहौ वैल ला कुम्हेनि सचौ, for the sake of the oilman's ox the potter's wife becomes *suttee*, *i. e.*, she interests herself in other people's affairs. See कुम्हरा.

कुम्हिलाव, *v. n.* to blossom.

कुम्हिलाएब, the act of blossoming.

कुरथौ, a kind of pea or vetch which seeds in December; (*Dolichos biflorus*).

कुरौ, the act of rinsing or washing the mouth: *cf.* कुडुर.

कुल, a family, a race.

कुलजानि, *adj.* born in a family. (*Vid.* LXXX, 2) ककर कुलजानि, born in whose family?

कुलिश, the thunderbolt: adamant.

कुश, the *kus* grass.

कुशल, *adj.* in good health. *More usually subst.* welfare; (*Letter*)

कुशल व्येष, welfare.

कुसिच्चार, the sugarcane.

कुसुम, a flower, a blossom: a woman's courses.

कुसुमाकुल, a collection of flowers.

कुसुमित, flowery: (*of a woman*) in courses. *In Vid. LX, 1, there is a play on the double meaning of the word, see कुञ्ज & कानन.*

कुरुयथर, *v. n.* to spread *kus* grass.

कुरुयथरि दे to make a bed of *kus* grass by the side of some sacred spot, vowing not to leave it until one's boon is granted by the gods.

कुरु, mist, fog.

कुंजि = कुंजी, *q. v.*

कूट, *v. a.* to grind, pound, see कुट.

कूद, *v. n.* to leap, jump; *Prov.* बैल न कूदे, कूदे तंगी, a bullock does not leap, but his load does.

कूप, a small dug well with no masonry about it; *Prov.* गंगा अबैति कूपका दोहाइ, when he has the Ganges close to him, he bewails the want of a well, *i. e.*, the more we get the more we want.

कूर, a heap of dried grass: sweepings, dung.

कूरौ, gargling; *cf.* कूड़ुर, कूरौ.

कूल, a family = कुल, *q. v.*

कृतारथ, *adj.* having one's wishes satisfied.

कृपा, pity, mercy.

कृपागति, epithet of Rám, the path of mercy.

कृष्ण, the god Kriśṇa, whose amours

with Rádhá are described by Vidyápati.

कृपिन, a miser. *Prov.* कृपिन कोटली, च्चानभग, दूनू एक समान-उलैत मैं सुख लपजात, घैंचत निकसत प्रान, which will not bear translation.

कृषि, cultivation; a field.

कै, (1) *interrog. pronoun.* (*nom.* के, *acc.* कनिका, काहि, ककरा, or कैकरा; *Instr.* कनिक ककरै, or कैकरै; *gen.* कनिक, ककर, or कैकर; कहै is sometimes found for काहि): who? काहि *adverbially*, why?

कै (2) *for* कै, *q. v.* [*of* कैच्चो.

कैच्चो, even any one *emphatic form* कैच्चो, कैन, केदुङ्ग, *indef. pro.* some one, any one, सभ कैच्चो, every one, all, कैच्चो न, no one, (*Vid. XIII, 2*) पुरब सुरत फल केदङ पाचोत, (if) any one will obtain the fruit of former virtuous acts: some one, a certain one, (*Vid. LXVI, 9,*) कैच्चो कहै सीतल चंदा, there are some who call the moon cool: कैच्चो ..... कैच्चो, some ..... others: one ..... another.

कैच्चोरो, the bed of a garden.

कैच्चोला, name of king Bhím Sain's fort, (*Sal. XIX.*)

कै, sign of the accusative case.

कैत, a whipping, flogging, caning.

कैतना, (*Hindi कितना*) *E.* 30, how much?

केदलौ, a plantain fruit, or tree, *see*

कड़िर.

केदङ, some, any one; *see* कैच्चो.

कैन, (1) *adv.* why.

कैन, (2) *interrogative indefinite pro-noun*, any one?

कैबल, *adv.* only.

कैर, sign of genitive case.

कैरा, a plantain, *see* कड़िर.

कैल्ल, *v. n.* to play, sport; to caress, to dally.

कैल्ब, dalliance.

कैल्हा, a plantain, *see* कड़िर.

कैल्हि, (1) play, sport; caresses, amorous dalliance.

कैल्हि, (2) *Indecl. part. of* कैल्ह, *q. v.*

कैवाड़, कैवाड़ौ, a door, *as distinct from* दुचार, a doorway. *The word for door is* कैवाड़, *and never द्वार or दुचार.* (*Vid. XXVIII, 3*) बजर कैवाड़ लगाए दे, to fasten a door tightly; (*Vid. LXXVII, 1*) कैवाड़ खोला, he opened the door; (*Sal. XIII,*) कैवाड़ खोलि, having opened the door.

कैवल = कैबल, *q. v.*

कैश, केस, hair. केस पास, केसक पास, a head of hair, locks of hair.

कैसर, a fragrant kind of flower: a filament, hair.

कैहन, *adv.* what like: how, why; (*Vid. LXXXI, 1*) तनिकां कैहन

विबाच्च, how can there be a marriage to him, how can he get married.

कैज्जनौ, the elbow. कैज्जनौक नौचा the forearm.

कैहेन = कैहन, *q. v.*

कैहरि, a lion.

कै (1), the sign of the accusative case.

कै, (2) *adj.* how many.

कै (3) *see* कर (1).

कैं, the sign of the accusative case.

कैच्छी, a pair of scissors.

कैतुक, curiosity, interest.

कैनिहार, a doer.

कैल, कैलकै, कैलच्छ, कैल्हौ, *see* कर (1).

कैसे, *adv.* how?

कौ (1) (*F. 59, &c.*) sign of accusative (*Hindi*).

कौ, (2) (*F. 35, &c.*) *Hindi* inter. *pro.* = कै, (1) *q. v.*

कोइ, *pro. indef.* = कैओ, (*for Hindi कोई*).

कोइरौ, (*fm. कोइरिनि*) a man of the *Koirí* caste; *Prov.* कोइरौ कुम्हार बास न पावे, बाभन आँटा भन, a Bábhan demands (and gets) wheaten flour, in a house where a Koirí or a Kumhár will not get even a lodgings; ब्राह्मन नाचै कोइरौ देखै, a Bráhmaṇ dances, and a Koirí is looking on, *i. e.*, things are topsy-turvy.

कोइल, (*fm. कोइलि*) the Indian cuckoo. *The song of this bird is supposed to be an incitement to love, cf. काग*

कोइला, charcoal.

कोउ, *indef. pro.* any one, some one.

कोकिल = कोइल, *q. v.*

कोख, a treasure, (*Vid. XVI, 6*), the treasure of the pearl-oyster is the pearl. See तवय, असन, and कुभतनशः: a receptacle: *cunnus*: the womb: the bell of the lotus.

कोटि, a *kror*, ten millions, 10,000,000: hence, innumerable:

कोटिङ्ग, even by ten millions.

कोठौ, a grain-chest.

**कोड़ा**, *v. a.* to dig. *Prov.* खेत भासे आरि कोड़ौ, the field is flooded, cut its boundary embankments, *i. e.*, passion must have a vent.

**कोड़ि**, a leper : *adj.* lazy.

**कोड़िआ**, leprous ; a leper : lazy.

**कोड़ौ**, leprosy. *Also adj.* leprous.

**कोतवाल**, a watchman, a *chaukidár*.

**कोतवाली**, the beat of a *chaukidár*, the district for which a *chaukidár* is responsible : the office of a *chaukidár* or watchman : the pay of a *chaukidár* : the subscription or tax paid by the members of a community to pay a *chaukidár*.

**कोट्रिचाह**, a worker with a *kuddálí*, (*see कोदारि*) a digger.

**कोदार**, *कोदारि*, a *kuddálí*, a kind of hoe or mattock used for digging.

**कोदा**, a small cereal grain, *Paspalum scrobiculatum*, which ripens in the autumn.

**कोन**, interrog. *pro.* (*usually adjectival*) what? who?

**कोना**, *adv.* how?

**कोनी**, *pro.* any.

**कोप**, anger, rage. (*Vid. XLII, 1*), कोपज्ज, even in anger. [ful, delicate.

**कोसल**, *adj.* tender, youthful, graceful—*कोसली*, youthfulness.

**कोर**, a boundary line : the lap ; *Prov.* कोर मैं नेना, नगर मैं सोर, the boy is in his mother's lap, and they are crying search in the city.

**कोरठ**, (*English*) the Court of Wards.

**कोरा**, the sloping bamboos which form the main body of a roof, crossed and held together by horizontal *battis* (*see बत्ती*).

**कोला**, a plot of land, a subdivision of a field. कै कोला छैक, how many plots are there (in that field) ?

**कोख्द**, an oil-press ; *Prov.* देल खरौ खाय नहिं बरदा, कोख्द चाटै जाय, the bullock won't eat oil-cake, when it is given to it, and yet goes and licks the oil-press ; stolen goods are sweet.

**कोस**, a *kos*, two miles : *Prov.* कोस ला मारि, (men dispute) about (the distance in) a *kos*, (and come to) blows, *i. e.*, what dire events from trivial causes spring : (*Sal. XI*) दुइ चारि कोसक बौच सँ, from a distance of two or four *kos* : (*id. 12*) चारि कोसक तर दै, having passed over four *kos*.

**कोष** = **कोख**, *q. v.*

**कोच्च**, a pond, a tank. The water of a tank : *an old word not used now-a-days except in women's talk.*

**कोहबर**, a bridal chamber.

**कोहा**, (1) a kind of small earthen pot.

**कोहा**, (2) *v. n.* to splash (of water).

*An old word, not used in common talk.*

**कोहाएब**, a splash.

**कौचा**, a crow (the bird) : कौचा उड़ान, the flying of a crow, a straight line, "as the crow flies."

**कौखन**, *adv.* at any time.

**कौड़ि**, a cowrie, a small shell used as money : money.

**कौतुक**, joy, pleasure, enjoyment.

**कौन** = **कोन**, *q. v.*

**कौनि परि**, on whom?

**कौने**, *adj. pron.* = **कोन**, *q. v.*

कौर, (*Skr.* केवल), a mouthful.

कौसल, skilful, clever.

कौमुख, a marvellous jewel, produced at the churning of the ocean, and suspended on Krishna's breast.

क्वा, (*F.* 59) (*Hindi*), why?

क्वोट, a man of the Kaivarta or fisher caste.

क्रिपा, mercy, pity.

क्रिपाल, *adj.* merciful, pitiful.

क्रीड़ा, sport, play: sexual intercourse.

क्षण, a moment, an instant.

क्षत, a wound.

क्षति, loss, damage.

क्षय, destruction.

क्षम, *v. a.* to pardon; *cf.* शम.

क्षमता, the act of pardoning, pardon.

## ख

खएवा, *oblique form of* खाएव, *q. v.*

खखड़ी, chaff.

खग, a bird: a star.

खगपति, the lord of birds, Garuṭ: the lord of stars, the moon; the son of the moon (*Vid.* XVIII, 7) is the pearl.

खगी = खागी, *q. v.*

खंजन, a small kind of wagtail (*Motacilla alba*), to which the pupil of the eye of a beloved one is frequently compared.

खटतुरेस, *adj.* slightly acid: sour-sweet.

खटर, a rattling sound.

खटाई, acidity: dried unripe mango chips.

खटाक, *adv.* immediately, on a sudden.

खटिचा, a small bed, a cot; a bed, a couch.

खटिक, chalk.

खट्टा, *adj.* acid, sour.

खड़हौ, a long stiff kind of grass, used as the substratum for thatches.

खड़, खड़, any kind of grass, more especially a long kind of thatching grass.

खंड, a division, a piece: a country, a continent. *Added to numerals expletively, e. g., एक खंड, one. सात खंड, seven (Sal. XII.).*

खंडित, *adj.* divided, broken.

खना, a hole; a ditch, a moat.

खद्दा, खद्दी, a ditch; *cf.* खाधि.

खन, a moment: a time. *Frequently added to form adverbs of time,—e. g., जखन, when, तखन, then: used adverbially, खन ..... खन, at one time ..... at another time.*

खन्ती, a hoe;—*an instrument commonly carried by nāts, (Sal. XVII).*

खंधक, (خندق), a pit.

खपड़ोइचा, the skull, a skull.

खप्पा, a cover. [sage.]

खबरि, खबरिचा, (خبر), news, a mes-

खभा, a pillar, a post, the post of the lever of a well, *see* डोल, उबहनि, खीप, and ढेंकल.

खचा = खभा, *q. v.*

खच्छलौ, (*dim.* of खभा), a small post.

खरची, (خرچ) money for expenditure; *Prov.* घर खरची त स्तौ निचित, when there is money in the house, you may sleep without care.

खराचीं, खराचीनि, खराम, a wooden slipper, a patten.

- खरिचा, *adj.* salt.
- खरिद, (खर्ख) *adv.* bought, purchased.
- खरिहान, a threshing-floor.
- खरी, chalk.
- खरेहा, a hare.
- खलिचा, *adj.* empty; *Prov.* खलिचा हाथ मूँह नहिँ पैस, a man does not lift an empty hand to his mouth.
- खवास, (خواص), a male servant; *Prov.* चोरक संग चोर, पहरक संग खवास, with other thieves he is a thief, but in the presence of the watchman, he is simply a servant.
- खस, *v. n.* to fall, to fall down, to stumble. *The usual word for "to fall," in Maithili with or without पर or पड़., e. g., खसि पड़ब, "to fall down" = the Hindi गिर पड़ना.* *The Past Part.* is used idiomatically in the phrase बेर खसल, it is the afternoon.
- खसन, खसब, a fall, the act of falling; *Prov.* खसने न लजाय, खसने लजाय, a man is not put to shame by falling, but by being laughed at.
- खसा, a kind of coarse muslin.
- खसाव, *v. a.* to cause to fall, to knock down: to toss about: to pitch a tent, डेरा खसाओल (*Sal.* X), डेरा खसाए देल (*id.* 18).
- खा, *v. a.* *Past Part.* खाएल, खाओल is rare and incorrect; 1 *retro. cond.* खैतङ्गः to eat; to receive (punishment, abuse, &c.) ; to enjoy.
- खाएब, (*obl.* खएबा) the act of eating.
- खएबाक जोग, fit to eat.
- खाऊ, an eater.
- खाएल, *Past Part.* of खा, eaten.
- खाँचौ or खाँकौ, a basket.
- खाँजौ, a net for holding mangos or other fruit.
- खाकौ, a beggar.
- खामि, lack, want.
- खाट, a bed, a couch.
- खाढ़ौ, a staircase.
- खाता, a ditch, a moat.
- खानिर, (খানির), *prep.* for the sake of.
- खाधि, a pit, a ditch; cf. खद्धा.
- खाधुर, a heavy eater.
- खान, a heap; often used in the sense of the indefinite article, e. g. (F. 49) कौन्ह कुमैटौ खान, they made a committee.
- खानातलासा, (খানাতলাসা), a house-search: the searching of the house of a suspected thief by the police.
- खानि, an excavation, a mine.
- खाप, a cover: a tenure of land in which rent is paid in money.
- खापरि, half a broken pot, used as a platter for eating from, or for parching grain.
- खामिनि, (خামিনি) a mistress.
- खान्ह, खाहौ, a pillar, a post.
- खाय, (*oblique verbal noun 3rd form of खा*) the act of eating; *Prov.* बुङ्बक मीचाँ, बकरौ खाय मँ राकस, the Míyá' is a fool, he gobbles goat-flesh like a goblin.
- खाच, खाचा (F. 69), (খাচ), special: chief, preeminent.
- खिखिर, a fox; *Prov.* छोट खिखिर के भोट नागड़ि, small foxes have thick tails.
- खिचड़ी, (*Skr.* छश्च, *Pr.* किचरो) a vegetable pottage.
- खिङ्गाव, *v. a.* to spread, to extend;

नजरि खिडाव (*Sal. VII.*), to extend one's vision, *i. e.*, to gaze in all directions.

खिड़ाएब, a scattering.

खिन्न, *adj.* wasted away; thin, lean.

खिसिच्चा, *v. n.* to be fretful; to be enraged; to be angry.

खिसिच्चाएब, fretfulness; rage.

खिसिच्चाएल, (*Past Part. of* खिसिच्चा), fretful, angry.

खिसिच्चार्ह, (*fern. °चाहि*) *adj.* ill-tempered, fretful, peevish.

खौचड़ि = खिचड़ी, *q. v.*

खौरि, rice-milk.

खौस, anger.

खुजल, *adj.* open: (*of a sword*) drawn (*Mars. I. 4.*).

खुटा, a peg, a post; *Prov.* खुटाक बँड़ू, चिकर, the buffalo calf lows on account of the firmness of the peg (to which he is tied).

खुन, *v. n.* to be engaged.

खुबुरति, خرب صورتی, beauty.

खुरौ, the hoof of an animal: *cf.* खूर.

खस्ती, *adj.* (خوشی), delighted, glad, happy: contented = खूशी.

खुहरौ, splinters of wood for fuel.

खूँटौ, खूटौ, an ear-ornament.

खूब, (خوب), *adv.* well, very, very much.

खूर, the hoof of an animal: *cf.* खुरौ.

खूशी, (خوشی) *adj.* pleased.

खेड़चौ, खेड़ी, *Mung* (*Phaseolus mungo*), a kind of kidney-bean which ripens in the spring.

खेत, a field: husbandry, *Hindī Loc.* खेतहँ, in the field (*F. 12.*)

खेतमास, खेतमाझ, (*Skr. माष*), a kind of bean (*Phaseolus radiatus*).

खतहँ, *see* खेत.

खेद, खेघ, pain, suffering.

खेप, (1) *v. a.* to cause to pass by: to pass (one's time or life).

खेप, (2) a trip, or journey. The weight of luggage which can be carried at one time.

खेबन्चार, केबन्चार, the punter of a ferry boat, *i. e.*, the man who punts: a rower.

खेलाव, *v. a.* 3 *fut. fem.* खेलौती, (*Nú. 1.*), to cause to play, or sport, to play with: to dally. खेलाए धमाचर (*Sal. VII.*) they sported madly.

खेलाएब, play, sport: dalliance.

खेलाओन, खेलौना, a plaything, a toy.

खेबन्चार = खेबन्चार, *q. v.*

खेसाड़ी, खेसारौ, a kind of grain on which bullocks are fed, hence *Prov.* तुरक नारौ, बैल खेसारौ, बामन आम, काचथ काम, toddy is necessary for a Musalmán, *khesári* for a bullock, mangos for a Bráhmaṇ, and service for a Káyasth.

खेवा, खेवाद, ferry hire.

खेहार, *v. a.* to pursue; खेहारने° फिर, to continue pursuing.

खेहारब, pursuit.

खै, a pit, a trench.

खैक, a hedgehog.

खैच, *v. a.* to pull, to draw, to drag.

खैतजँ, *see* खा.

खैरात, (તیر, خیر), alms.

खेलाह, (*fern. °चाहि*) *participial adj.* eaten.

खेलूचा, a kind of conserve made from large dried mangos; *see* आगिल.

खौँइका, the bark of a tree; a pocket, or bundle made by tying up the lower edge of a wearing cloth; *Prov.* बुड़बक करनेचाँ कै नौ आना खौँइका, a foolish bride takes only nine annas away in her pocket (as a present) (*Sal.* IV) गहना खौँइका बाँधलि, she tied up her ornaments in the hem of her garment.

खौंता, a bird's nest.

खौंप, a house, hut; a nest.

खोखस, the breast-bone.

खोखी, the sound produced by clearing the throat.

खोज, *v. a.* to seek, to search for.

खोजब, a search.

खोड़स, *adj.* sixteen; (*Vid.* XXIII. 3), there are sixteen śringāras or graces, see पूँगार.

खोनाट, hot ashes; *Prov.* खोनाट पोखरि घमहार, can you warm a tank by throwing hot ashes into it?

खोपड़ी, (*dim.* of खोंप) a hut.

खोर, a heap of grain.

खोल, *v. a.* to open, unloose, खोल दे, to release.

खोलब, the act of opening, or unloosing.

खोलाव, *v. a. (causal)*, 1 *past fem.*

खोलाओळि, 2 *past fem.* खोलोलिंदि

(*Sal.* XVII), to get a person released.

खौआ, one who eats much.

खौंती, a severe kind of fever.

## ग

गए, (1) *interj.* usually applied to women; lo!

गए (2), the body; *Vid.* XIX, 3, गए साज, adornment of the body.

गए (3), *Hindi* for गेल्ल, (*E.* 59), see जा.

गगन, the sky, atmosphere. *Vid.* XXXVI, 8, (*cf. id.*, XXXV, 2, गगन नकत) गगन तारा, the stars of the sky.

गंगा, the river Ganges. *Vid.* LXXVII. 2, *Skr. Voc.* गंगे, O Ganges.

गच्छाह, a man who climbs trees.

गक्किआ, a tree.

गज, an elephant.

गजबजाहाटि, confusion.

गजराज, a name of Airávata, the elephant on which Indra rides, and which is therefore the king of elephants.

गजबाह, a netter of fish with a गाँज, or horn-shaped basket.

गजब, a destroyer, one who destroys.

गड़, *v. a.* to fall, to be thrust into:

*Prov.* कानक इले आँखि मँ गड़ला काँटी, I was about to cry, when a peg was thrust into my eye, *i. e.*, I got something to cry for.

गड़बड़ाहटि, confusion.

गड़ाँस, a halbert, a pole-axe.

गड़िवाह, a Gúriwán, or cartman.

गढ़, (1) a fort, a fortress, a castle.

गढ़, (2) *v. n.* to melt, to be melted; *v. a.* to melt, to dissolve.

गढ़ब, melting, dissolution.

गढ़ाब, *v. a.* to have melted, to cause

- to be melted ; to have cast (*of ornaments etc.*), (*Sal. III.*) गद्वना गढ़ाव, to have ornaments made.
- गढ़ाई, hire for making gold or silver ornaments.
- गदाएब, the act of getting anything melted, a melting.
- गणक, an astrologer.
- गत, *adj.* gone.
- गतर, a limb (of the body).
- गति, gait, a manner of walking : a refuge.
- गच्छा, a pair of boards, or sheet of paper, for containing manuscripts.
- गदगद, inarticulate utterance ; sobbing ; broken language.
- गदरि, a kind of autumn rice.
- गदहवा, गदहा, an ass, a donkey.
- गदहिच्छा, a donkey-keeper ; *Prov.* बाप गदहिच्छा, पूत्र ब्रह्मचारी, the father is a donkey-keeper, and the son a saint.
- गदा, a club, a cudgel.
- गदी, *see* गदी.
- गद्द = गदगद, *q. v.*
- गद्, prose ; as distinct from पद or पद्य, verse.
- गद्दी, गद्दी, a cushion, a seat ; a throne.
- गन, गण, a number, a mass : a sign of the plural, e. g., (*Vid. XVIII, 27*) तारा गन, the stars.
- गनी, (غنی) *adj.* rich, (*F. 72*).
- गप्पा, a tattler, a gossip.
- गच्छ, cow's milk.
- गमन, the act of going, going.
- गमाव, *v. a.* 2nd *Past.* गमौलह ; to cause to go, to pass (time &c.), e. g., राति गमाएब, to pass the night.
- गमाएब, the act of passing (time &c.).
- गमार, गमारौ, गमारू, *adj.* inhabiting a village : rustic : a fool, foolish.
- गमैच्छा, living in the village, tame (*opposed to* बनैच्छा, wild) ; also गमार.
- गमौलह, *see* गमाव.
- गंभडी, an early kind of winter rice, which ripens in sixty days (*hence also called साठी*), "gumree."
- गर, (1) *v. n.* to melt ; to flow down.
- गर, (2) the neck = गरा, *q. v.*
- गरज, *v. a.* (*Kanauji 3rd Pres. F. 3,* गरजत है), to roar, to bellow, to thunder.
- गरजब, a thundering noise.
- गरहथा, putting the hand on the neck = गरदनिआ, *q. v.*
- गरद, noise ; outcry.
- गरदनि, (ગર્ડનિ), the neck.
- गरदनिआ, the act of a thrusting a person away by the nape of his neck.
- गरदा, (ગર્ડા), dust.
- गरद, a flowing.
- गरबैती, (*fem.* गरबैतिनि) *adj.* proud (*Nā. 3*).
- गरबंधन, the charmed ligature applied to a limb in a case of snake-bite.
- गरम, a womb : a foetus : pregnancy.
- गरमी, warmth : the hot season : venereal disease.
- गरल, *adj.* lean.
- गरस, *v. a.* to swallow.
- गरसब, a swallowing.
- गरह, a planet. (*Vid. XVIII. 6.*) there are nine planets, and this

number added to the number of the oceans,—seven, makes up the number of the graces—sixteen : see खोड़स.

गरा (1), गर, the neck ; *Prov.* ग कहेत गरा हाथ, he told his servant to put his hand on so and so's neck and turn him out, but before he had got further than the ग of गरा, the attacked one came and put his hand on the other's neck, and turned *him* out, *i. e.*, the biter bit : *lit.* as he said “ग,” he found a hand on his neck.

गराएव, a swallowing, a devouring.

गराव, to swallow, to swallow up, devour.

गरास, devouring, eating. (*Vid.* LXIII, 6 &c. गरासे for sake of metre).

गरीब, (عَرِبَ), adj. poor, wretched.

गरुआ, adj. heavy, weighty. *Subst.* any thing weighty : a serious fact : a weighty scandal (*Vid.* XLIV, 1).

गरुड़, name of a fabulous bird on which Vishnu rides.

गरुड़ासन, he who sits on the bird Garuda ; Vishnu, who became incarnate as Krishna.

गरुहारि, adj. (*fem.*) pregnant.

गर्द, see गरद.

गर्दनि, गर्दनिजा, see गरद०.

गभिन = गरुहारि, q. v.

गच्छा, a singer, a minstrel.

गलौ, a narrow road, a lane.

गवहा, (گوھا), a witness ; *Prov.* चार के गवहाक बहिं आस, a thief puts no trust in witnesses (to get him-

self off, but in the speed of his limbs).

गचैत, see गा.

गस, v. n. to be tight, see गसब.

गसब, the state of being tight.

गह, v. a. to catch, to grasp : to embrace.

गच्चना, ornaments, jewelry.

गच्चब, the act of catching, or embracing.

गच्चबर, a thicket, a forest.

गच्चिकौ, (*fem.* गच्चिकिनि) a buyer, a customer ; कौइरिनिक घेघ, गच्चिकिनिक आनसोहात, the goitre of the Koirini disgusted her customer.

गच्चिङ, गच्चिङ, adj. deep, profound.

गङ्गम, wheat.

गाई, गाई, a cow.

गाउनि, a songstress.

गाएव, the act of singing, a song.

गाच्चील, see गाव.

गाँईँ, a small village.

गाँओ, a village, a town = गाम, q. v. गाँज, गाँजौ, a horn-shaped basket for catching fish.

गाँजा, an intoxicating drug, Indian hemp.

गाँड़ि, the anus.

गाँतौ, a small child's cloak ; *Prov.* नाँतौ के गाँतौ न, बिलाइ के जसा, the grandson hasn't even a little cloak, while the cat has a court dress.

गाँथ, v. n. to be tied, to be knotted.

गाँथब, the state of being tied.

गाँध, a tree.

गाँशी, a grove, a wood.

गाँड़, v. a. to bury.

गाँड़ब, a burying.

गाड़ा, a cart.

गाड़ी, a cart.

गाणि, = गाँड़ि, *q. v.*

गाढ़, *adj.* deep, profound.

गात, the body ; a limb.

गादि, sediment of foul water.

गान, the act of singing, a song.

गाभ, the womb (of inferior animals, not of men).

गामिनि, गामीनि, a pregnant female.

गाम, a village, a town : *Prov.* ई

बुरिक गाम कमैताह, जनिका रखान  
न बसुला, this fool (of a carpenter) would serve the village, where he

has neither chisel nor adze : *said of one who undertakes to do a thing without possessing the means* ; *cf.* गाँड़ी.

गार, *v. a.* to wring (*clothes &c.*), *Prov.* नांगठ नहायत गारत कौ, when a naked man bathes, what can he wring dry ; *i. e.*, it is of no use taking blood from a stone, or fining a beggar.

गारत, (*English*) a guard, barracks ; a prison.

गारौ, abuse, reviling.

गालू, the cheek.

गाव, *v. n.* (*old Eastern Hindi* 3 *Pres.*

गावहि॑) *Pres.* *Part.* गवैत, *Past Part.* गाचोल, 2 *imperat.* गाव, गावह  
&c., to sing ; गावै लाग, to begin to sing ; गीत गाव, to sing a song, hence *idiomatically*, to have nothing to do, to sit idly ; *Prov.* बाहरबाला खा गेल, घरक गावै गीत, the visitors have eaten and gone, and the family of the house sits idly (*i. e.*, sits hungry, the visitors having eaten everything).

गावधि, गावहि॑, गावै, *see* गाव.

गास, *v. a.* to tighten, to contract.

(*Vid.* XXXIX, 7) उर गास, to tighten the chest, to draw a long breath.

गाहू, *v. n.* to sing, = गाव, *q. v.*

गित, a song = गीत.

गिदर, a jackal = गौदर, *q. v.*

गिड़, a vulture = गौध, *q. v.*

गिरिगिट, a lizard.

गिरथाइनि, *fem.* of गिरहस्य, a mistress of a house, a lady : in *Sal.* XIX, गिरथाइन.

गिरधारौ, (*Vid.* XXI, 1,) the upholder of the mountain ; a name of Krishnā who upheld the mountain Govardhana, and sheltered the cowherds beneath it from Indra's wrath.

गिरहस्य, गिर्हस्य, (*fem.* गिरथाइनि) a householder, a family man.

गिरि, a mountain.

गिरिश, the Lord of mountains, S'iva.

गिर्हस्य = गिरहस्य, *q. v.*

गिलू, *v. a.* to swallow, to devour.

गीत, a song.

गौदर, a jackal = गिदर, *q. v.*

गौध, a vulture. गिड़ *q. v.*

गोलू, *adj.* wet, muddy : benumbed.

गुच्छ, गुच्छा, a bunch : a posy, a nose-gay, a bunch of fruit.

गुजर, (ग़ज़र) a means of living.

गुजरात, the country of Gujarat.

*Any wealthy and populous city such as that of Dauná Málin (Sal. IV) is called by this name.*

गुजरौ (*Vid.* V. 4.) a damsel.

गुजित, *adj.* humming.

गुड़, molasses; given to children in order to induce them to do something, or submit to something, hence *Prov.* इदं गुड़ खीने कान छेदौने, you must eat this molasses, and your ears must be bored, spoken of an obstinate man who refuses to do a thing willingly, and who will have to be compelled; cf. गूड़.

गुण, a quality: a virtue, a good quality: a woman's charms.

गुणसंत, adj. (*fem.* गुणसति), possessing good qualities, virtues.

गुन, (1) *v. a.* to count, to consider; to remember, care for.

गुन, (2) a rope, a string, a tow-rope, a bow-string: a quality; a virtue, a good quality; a woman's charms: multiplication, so many times, दस गुन, ten times: (*Vid.* LXIII, 2)  $5 \times 2 \times 10 \times 10 \times 100 = 1,00,000$ .

गुनब, counting, consideration.

गुनवत, (*fem.* गुनवति), गुनसंत, (*fem.* गुनसति), = गुणसंत. *q. v.*

गुनवाह, the man who tows a boat.

गुप्त, adj. hidden, secret.

गुमनाम, (गमनाम), adj. anonymous: गुमनाम दरखास्त, an anonymous petition.

गुरबा, (بُرْبَاء), poor people, the poor.

गुरिजा, a bead.

गुरु, (1) adj. heavy, weighty: cf. गरुचा.

गुरु, (2) a person of importance: an elder: a spiritual preceptor: (*Vid.* XVI 5.) The preceptor of the Daityas, who were the enemies of the Gods (see बैरो) was S'ukra, who

gave his name to the fifth day of the week,—Friday (शुक्रवार).

गुरुजन, the elders, or senior members of a family.

गुरुतर, adj. very heavy.

गुलगुलाहटि, whispering, a whisper.

गुणेतौ, a bow for shooting pellets of earth.

गूँध, *v. a.* to tie, to bind, (*e. g.* a nosegay as in *Sal.* X).

गूँड़ = गुड़ *q. v.* *Prov.* गूँड़क नफा चूटौ खैलूक, the ants ate the profit derived from the molasses,—small profits quickly go.

गूर, a wound, a sore.

गूम, the neck.

गूमदार, a neck-lace.

गृह, a house.

गै, *Interj.* applied only to females; ho!

गेष्वान, knowledge, understanding, wisdom. (*Vid.* LI, 4, गेष्वाने, locative).

गेठरौ, a bundle, a parcel.

गेहुलौ = बेहुलौ, *q. v.*

गेग, a ball, sphere.

गेना, name of a flower.

गेन्हारौ, name of a flower.

गेल, गेलजँ, गेला, गेलाह, गेलि, गेली, गेलै, see जा.

गेह, गेहा, a house.

गै = गे, *q. v.* also lo!

गैचौ, a kind of fish.

गैचाह, a tender of cows.

गो, *v. a.* to hide, conceal. *Indeed.*

*Part.* indifferently written गोइ, गोई, and गोर by *Vidyāpati*, as it suits his metre. गोइ or गोए धर, to conceal. गोए is often used adverbially, meaning secretly.

गोचार, (*sem. गोचारिन*) a Gowálá.

गोइटा, dried cow-dung cakes used for fuel; *see कड़डा*, गोरहा, चिपरौ

गोए, *see गो*.

गोएँड, गोएँडा, *see बाध*.

गोकुञ्ज, name of a country, where Krishná spent his boyhood.

गोचर, range, scope. वथन गोचर, the range of the eyes.

गोट, *affix denoting number, with an idea of uncertainty, e. g., कै गोठ, about how many? गोठ पाँच एक, about five or so: गोठ गोठ, one by one.*

गोठ, a posture of sitting on the haunches, or "hunkers," with the feet crossed, *cf. चुक्रीमालौ. A position adopted by respectable people.*

गोठ मार, to sit in this position.

गोठला, a shed set apart for keeping dried cow-dung in.

गोड़ the leg.

गोड्घरिचा, the foot board of a bed,—the end where the feet lie.

गोडैत, गोडैतवा, a village servant, the Gorait, the officer whose duty it is to carry out orders issued by Government to the zamindár.

गोद, lap; गोद करि ले, to take in one's lap, *cf. Vid. LXXIX, 5.*

गोन, gum.

गोनर, a dung-hill. *Prov. गोचारक गोनर हुङ्ग दिश चिकन*, a Gowálá's dung-hill is neat on both sides. *i. e.*, every man does his own caste business well, to the smallest particulars.

गोबर, cow-dung.

गोर, (*sem. गोरि*) *adj.* fair, pale; *this complexion is considered a beauty in a woman; hence Prov. गोर साग गोरबै आन्हरि*, a fair woman is blinded by pride.

गोरखधन्हारौ, a labyrinth: anything much confused in its meaning.

गोरख was a celebrated saint or prophet of the time of Kabír, otherwise known as गोरखनाथ; a धन्हारौ is a place for keeping wealth (धन),—and hence any private receptacle for receiving a hoard. Hence it comes to mean a habitation as it does here. गोरखनाथ built for himself a celebrated house (a kind of maze), with so many winding passages that no one could find his way into it.

गोरखधन्हारौ hence means anything complicated, such as the poem (*Vid. XVII.*) in which the word occurs: it also means a "puzzling," which can be taken to pieces, and put together with difficulty, and which most Indian *sonárs* can make under that name.

गोरहा, a long flat cake of cow-dung used as fuel. *See कड़डा, गोइटा, and चिपरौ.*

गोरा, an English soldier, *as distinct from a तिलंगा or native soldier.*

गोरौन, गोरौन्ह, *adj.* rather fair coloured, fairish.

गोल, *adj.* round, circular, globular: *Hence subst.* a heap, a mass; an ascetic's bowl carried by votaries of Síva.

गोला, a warehouse: a granary.

गोली, a ball, a bullet ; *Prov.* गोली कतज्जाय, सच्चीना संकाम, his bullets fly (wildly) in all directions, (but the soldier does not care), his business is to draw his monthly pay, *i. e.*, never mind how you do your work, so long as you get paid for it.  
गोलौन्ह, globular.

गोसैँचा, गोसाँद, (*fem.* गोसाडनि), a man who has mastered his passions : a hermit, an anchorite : a god : a family deity : the sun, or moon, *a common phrase is गोसाँद लुकभुक करैवयि*, the sun is about to set : a lord, a master.

गोसाडनि, (*fem. of* गोसाँद), a family goddess.

गोचि, an alligator.

गोचाँ, *adj.* belonging to a village ; *subst.* a village.

गोटि, dry dung.

गोत, cattle-urine.

गौनिहार, a singer.

गौरनल, (*English*) a Governor.

गौरजिंठ, (*English*) Government.

गौर, (*sem.* गौरि), गौरा, (*sem.* गौरी or गौरिचा), *adj.* fair, pale.

गौरव, respectability : honour, sense of honour, (*Vid.* XLI, 4) : pride, (*Vid.* XLIII, 4.)

गौरी (1), the goddess Durgá.

गौरी (2), *see* गौर.

ग्रामी, *adj.* belonging to a village.

ग्रीखम, the hot season.

## घ

घट, *v. n.* to happen, occur.

घटष, an occurrence.

घटा, a cloud (*colloquial*).

घटिचा, a Bráhmaṇ who attends at a *ghát* or landing-place.

घटी, deficiency, lack.

घडी, a division of time. *In Mithilá*, 4 *gharís* = 1 *pahar* = 3 hours.

घडेर, (*F.* 33) confusion, entanglement.

घताच, (*fem. o*चाहि) *adj.* cunning, deceitful.

घता, a device, stratagem.

घन, a cloud.

घनघनाहटि, a great noise or disturbance.

घवचा, *adj.* full of sores or wounds.

घमङ्ग, respectability : a feeling of respectability, pride.

घमला, an earthen water basin.

घमाएल, *adj.* perspiring.

घमौरि, a plant producing bead-like seeds. घमौरिक दाना, the seeds of this plant : a seed necklace.

घम्हौरौ, "prickly-heat."

घर, a house, a home : a room, सचन

घर, a sleeping chamber. घर घर में, or घरे घरे (*locative*), in every house, from house to house : घर

च्छन जाह, go home : a wife ; *Prov.*

ओझा गेलाह, घर हाथ चिच्छाय के घर, the Ojhá has gone away, and left his wife to the care of many, spoken of a wife who is unfaithful in the absence of her husband ; cf. ओझा.

घरणि, the mistress of a house, a wife ; (*Vid.* XVI, 7) the wife of Nanda was Yaśodá, who was mother of Máyá, or delusion, an incarnation

of Durgá, see तनया : (*id.* 3) the wife of Káma Deva, who took bodily form as Pradyumna, was Rati, the goddess of sensual delight and love; see तनय, भग्नौ-पति, सुता, and दक्ष.

घरवाला, a master of a house: a householder.

घरआ, a house.

घरैआ, *adj.* belonging to a house, domesticated, tame.

घाचो, a wound, a sore.

घाट, a landing-place: a defile: the bank of a river at a crossing (*Sal.* XVIII), घाटे घाटे, (*locative*) at every ghát: a ferry: *adj.* less, inferior to.

घाटि = घट्टी, *q. v.* [cold.]

घाड़ी, shivering, or contortion from घातो, (*fem.* घातिनि) one who wounds, a robber, a murderer.

घानौ, the quantity of grain thrown into a pot at one time to be parched.

घास, घाना, heat: perspiration, घास बिंदु, beads of perspiration.

घिना, *v. n.* to be disgusted, nauseated.

घी, *ghi*, clarified butter.

घोच, *v. a.* to draw, drag.

घुरुर, a kind of anklet, with bells attached.

घुड्ही, the ankle; *Prov.* मारी घुड्ही, फुटे लिलाट, (he says) he was beaten on the ankle, and his forehead is cut, (*of a false complaint*).

घुड्हवाह, (*more properly* घोड़वाह) one who takes care of horses, a groom.

घुम, *v. a.* to turn, to make go round.

घुमब, a turning, a whirlpool.

घुर (1), *v. n.* to turn, revolve: घर, or घुरि आ, to return, (*Sal.* III) हिचा हारि घुरब, I shall return broken-hearted; *cf. id.* VIII.

घुर (2), a turning.

घुरचौ, a twist, tangle; entanglement.

घुरम, *v. n.* = घर, *q. v.*

घुरमा, a sweetmeat prepared in honour of Satya Náráyan.

घूच, the wood-worm, a weevil; *Prov.*

जबक साथे घूच पिसाई, with the barley he grinds the weevils, *i. e.*, a great man in trouble carries with him in his fall a number of small ones: (*F.* 6) तनिकङ्ग लागल घूच, he was attacked by the wood-worm.

घूर, a fire of cow-dung; *Prov.* घर

जरैहि घूर बुताव, when his house is on fire, he puts out the ghúr, *i. e.*, in many difficulties he grapples with the least.

घूला, *adj.* over-ripe, too ripe.

घैच, an aquatic plant, whose white stalk is eaten by the poor.

घेघ, goitre.

घेर, *v. a.* to surround (*Sal.* XIII),

घेरल चार दोस डेउड्ही, they surrounded the house on all sides: to stop, to hinder, घेर, घेर ले, to surround, collect, *e. g.*, a herd of cattle.

घेरब, a surrounding.

घैड़, = घेर, *q. v.*

घैडुब, a surrounding.

घेर, a bunch or cluster of fruit, such as plantains.

घैच, a water-jar.

घोंच, the ankle.

घोबट, a veil, a covering for the face :  
घोबट सार, to cover the face (*as is done by women when meeting a stranger*) ; *Vid. XXIII, 5, सिर लेलि घोबट सारी*.

घोबौ, a kind of cloth used like a cloak.

घोड़, a horse, (*Vid. LXXXII, 2*),  
घोड़बौ, even a horse.

घोड़वाह, *see* घुड़वाह.

घोड़सार, a horse's stable.

घोड़चिंचा, a horse-dealer.

घोड़ा, (*fem. घोड़ी*) a horse = घोड़, *q. v.*  
(*said to be borrowed from Hindî*).

घोर, *adj.* frightful, fearful, dreadful : dark, black.

घोरचा, damp, moist : (*Sal. XIV*),  
*it is the custom among athletes, to besmear their bodies, when covered with perspiration, with dry earth which, owing to the body being moist, adheres. Imitators, however, who do not exert themselves, but who wish to pass themselves off as muscular men, have to smear their bodies with moist earth :*  
घोरचा मँटी देह मँ लगाव, to apply moist earth to the body, *cf. id. XVII.*

घोल, a great bustle, or noise.

घोआ, *adj.* covered with sores.

घैर = घैर, *q. v.*

### च

च्चीर, the tail of the *Borassus Flabelliformis* used as a fly-flapper, a "chowry."

चक, a circle : a paste-board : = चाक, *q. v.*

चकभाऊर, the act of flying in circles like a hawk.

चकमक, brilliancy, glitter. *adj.* brilliant, shining.

चकराई, breadth, extent.

चकरी, a millstone.

चकला, a paste-board, = चाक, *q. v.*

चकवा, the Brâhmaṇi duck, *Anas casarca*, a bird of a snowy white colour.

चक्की, a millstone.

चक्कू, (*چکو*), a knife : *esp.* a knife for cutting betel-nut.

चक्रवा = चकवा, *q. v.*

चक्रीर, the mountain partridge, *Perdix rufa*. Said to be enamoured of the moon : also to have a graceful gait and beautiful eyes, to each of which, either of these of a woman is often compared : hence used to signify a beloved woman.

चचरा, a kind of vegetable.

चंचल, *adj.*, (*Fem. चंचला, and चंचलि*). unsteady, tremulous : fickle.

चटकन, (*चाट*), the palm of the hand.

चटपट, *adv.* at once.

चटसाला, (*Skr. चेर*), a school.

चटिचा, a student.

चट्टौ, a place where carts meet to sell grain, a small market, a "chutty."

चढ़, *v. a.* and *v. n.*, (*3 Simp. Pres. Vid. LXXXII, 2*) चढ़देक for

चरैक, *see Gram. App. § 104:*  
*Sal. XXI,* चढ़ेक for चढ़ैक, genitive of the third oblique form, of the verbal noun), to rise, to mount, to mount a seat, to sit, to approach.

- चढ़न्ती, a rise in price.  
 चढ़ब, the act of rising.  
 चढ़मुतवाह, (one who makes water standing up) *a slang term for a European.*  
 चढ़ाएब, the act of causing to mount.  
 चढ़ाक, a rider, one who is fond of riding on, or mounting things, (*such as trees, &c.*)  
 चढ़ाव, *v. a.* to cause to mount; to put: to fasten in any position; to tie: to apply (an unguent or ashes).  
 चतुर, *adj.* clever, dexterous, wise.  
 चतुरता, cleverness, dexterity.  
 चतुरपन, = चतुरता, *q. v.*  
 चतुराई, चतुरै, = चतुरता, *q. v.*  
 चतुरानन, he who has four faces, Brahmá. [fortnight.  
 चतुर्थी, the fourth day of a lunar  
 चतुरदसी, चतुर्दसी, the fourteenth day of a lunar fortnight.  
 चनचनाहठि, speaking loudly, vociferousness.  
 चनद्रसा, चनरसा, the moon.  
 चनवा, expansion, breadth.  
 चंद, चंदा, चंद, चंद्रसा, the moon.  
 चंदन, sandal-wood: (*Ná. 4*) चंदनक गङ्गिचा, a sandal-wood grove or tree.  
 चंद्रचार, a necklace.  
 चपल, *adj.* fickle.  
 चपलता, fickleness, wantonness.  
 चपेटा, the palm of the hand, a blow with the palm of the hand, a slap.  
 चमचा, a small pond or tank.  
 चमड़ा, (*dim. of चाम*), skin, leather.  
 चमेटा = चपेटा, *q. v.*  
 चमेली, a kind of flower which yields a fragrant scent.
- चमोटी, a strip of leather.  
 चंपक, name of a tree, or its flower.  
 चर, *v. n.* to feed, to graze (of cattle).  
 चरण, चरन, the foot.  
 चरना, a small cloth tied tightly round the waist: (*Sal. XI*) चरना चढ़ाव, to put on this cloth.  
 चरब, the act of grazing.  
 चरवाह (1), a slave, a servant.  
 चरवाह (2), चरवाहौ, a tender of cattle.  
 चराई, the wages of a herdsman: the grazing of a field: चराईक जोकइमा, a cattle trespass case.  
 चराएब, the act of tending cattle.  
 चराव, *v. a.* to tend, or graze cattle.  
 चरित, actions, deeds: the tale of a person's deeds.  
 चर्चौइक, a gossip.  
 चल, *v. n.* to move: to go: to hasten (*Sal. XXI*) चलवैः, *instr. of 1st form of verbal noun* by going.  
 चलि ओ to go out, चलि भेलि (*Vid. XXI, 1*), she went out. चल or चलि आ, to come away, चल or चलि जा, to go away, (*Sal. XI*) to arrive.  
 चलब, going, travelling: speed, rate of speed.  
 चलती, increase in reputation or fame.  
 चलाना, *adj.* despatched; *esp.* sent up for trial (*e. g. F. 44*).  
 चलित, *adj.* set in motion, agitated.  
 चङ्ग, *def. num.* the four.  
 चङ्ग हिसि, *adv.* the four directions, on all sides.  
 चाउङ्ग, ashes.

चाऊर, rice : *Prov.* चाऊर ताजर कै नहिँ  
कनिसार धिपाव, you have no rice  
&c., and yet you are having the  
parching-furnace lit.

चाँझी, a kind of cattle food, com-  
posed of spring crops cut before  
they are ripe, and then dried.

चाँड़ी, a prop, a support, a tempo-  
rary pillar.

चाँद, the moon : चाँद मंडल, the  
circle of the moon.

चाँप, *v. a.* to press, squeeze.

चाँपष, the act of pressing.

चाक, a cart wheel : a potter's wheel :  
a paste-board on which flour is  
rolled with a बेलना or rolling pin.

चाकर (1), *adj.* broad, wide.

चाकर (2), a paid servant, *opposed*  
to चरवाह (1), an unpaid servant.

चाकू, (چاکو), = चक्क, *q. v.*

चाट (1), *v. a.* to stroke, to lick.

चाट (2), the palm of the hand :  
a slap, a blow.

चाटी, a slap, a blow.

चान, the moon : चान चाँग, a moon-  
like body : at the festival called  
Chaur chandá, food and sweetmeats  
are not eaten until the moon rises,  
hence the proverb, चंगह चान,  
की लपकह पूँडी, let the moon rise,  
that you may snatch at the cakes,  
used with reference to one who  
is impatient.

चानन, sandal-wood : an unguent of  
sandal-wood paste, whose appli-  
cation is said to be very cooling  
to the body : it is noted for its  
fragrance, and hence is contrast-

*ed with the सौमर tree which has no  
fragrance, and bears no fruit, but  
which has a beautiful flower.*

चाननी, moon-light, moon-beams.

चानी, silver.

चान्ना, the sister of Fátimá the  
mother of Hassan and Husain.

चापी, or चाफी, a lake.

चाम, skin, leather.

चासर, the tail of the *Borassus fla-*  
*belliformis* ; a fly-flapper, a  
“chowry.”

चार, a thatch.

चारि, *adj.* four.

चारिस, *adj.* fourth. (*Vid.* XVI, 5).  
*The fourth day after Sukrabár*  
(Friday) *is Sombár (Monday),*  
*see* गुरु, घैरौ. *The fourth after*  
*Sukra, the Guru or preceptor of*  
*the gods is therefore Som, or the*  
*moon. Som married the fourth*  
*daughter of Daksha, viz. Rohiní.*

चार (1), *def. num.* the four.

चार (2), चारू, *adj.* tender, delicate :  
exquisite.

चाल, a calling ; (*Sal.* XX.) चाल कर,  
to call out.

चालनि, a sieve : *Prov.* concerning a  
man who is extravagant : कोन  
पुरख क भेलऊँ गाय, चालनि लै  
हुँचावे जाय, of what man have I  
become the cow ? he has brought  
a sieve to milk me. *Of.* रूप.

चालौ, an intestinal worm.

चालौस, *adj.* forty.

चाव, *v. a.* and *v. n.* to wish for, to  
desire : to wish, forming a desidera-  
tive with the third oblique form of

*the verbal noun of another verb : see gram, § 190, e. g. करै चाह, to wish to do, धरै चाह, to wish to seize : to be about to, to be on the point of, forming a compound verb in the same way.*

चिकन, *adj.* slippery ; polished : shining.

चिकनिचा, one who is always shining and clean : a pretty person.

चिकर, *v. n.* to cry, shout ; (*of an animal*) to low, &c.

चिकुर, hair, locks of hair.

चिक्कन, = चिकन, *q. v.*

चिड़चिड़ी, a kind of tree.

चिड़िआ, a bird ; *Prov.* चिड़िआक जी जाय, लड़िकाक खेलौना, the bird is a plaything for a child, but loses its life thereby, *i. e.* what's one man's meat, is another man's poison.

चित (1), *adj.* having the face downwards, *see* पड़ब.

चित (2), mind, intellect : senses ; heart.

चितंग = चित (1), *q. v.*

चितरा, the fourteenth *nakshatra* or lunar mansion after the commencement of the rains.

चिना, a leopard, a "cheeta."

चिंता, thought, meditation : चिंता करब, to meditate.

चिन्ह, *v. a.* to know, to recognize. (*Vid.* LXVI, 10) चिन्हे I recognize : चिन्ह जान, to be acquainted with a person.

चिन्हच, recognition.

चिन्हसे (*Sal.* XVIII,) = चिन्हल, one with whom one is acquainted.

चिन्हार, acquaintance, recognition.

चिपरौ, a small cake of dried cow-dung for fuel. See गोइटा (*which is a larger kind*), गोरहा, and कड़डा. चिर, *adv.* long, slowly.

चिरंजिब, (*Fem.* चिरंजीवि) *adj.* long-lived ; used as a complimentary interjection, may you live long.

चिराव, (*Mars.* 2) *Muhammadan* 3 Past, चिरील्कै), *v. a. caus.* of चौर (3), to get split.

चिलतह, armour.

चिन्ह, a method of holding the palms of the hands together, in the form of a cup, so as to hold water.

चिढ़ा, *v. n.* to gaze around one in horror, or dismay : to be astonished.

चीकन = चिकन, *q. v.*

चीकस, *adj.* pounded, powdered.

चीज, (ज़िज़), an article, a thing.

चीठी, a letter, an epistle.

चीन, an autumn grain (*Panicum italicum*).

चौह = चिन्ह, *v. a.* to mark, to note, observe, recognize, *Prov.* उपजल आँगन पोचारै चौन्हौ, we note a man's crop by the heap of straw in his yard.

चौर (1), vestments, clothes, apparel : frequently चौरे *for sake of metre*.

चौर (2), *adj.* cut up into small pieces.

चौर (3), *v. a.* to split, to shave.

चूक, *v. a.* and *v. n.* to make a mistake : to perform insufficiently.

(*Vid.* LXXIX, 2,) चुकलौँह = चुकलूँँ.

चुक्कीमालौ, a position of sitting on the haunches or "hunkers," cf. गोठ.

चुगल्स, a backbiter, a slanderer.

चुगल्सपन, चुगल्लौ, backbiting, slander.

चुचुकार, v. a. to pat (saying चुचु to) any person, or animal : to ingratiate oneself with a person.

चुड़ी, an ant.

चुप, adj. silent. चुप हो, to become silent, to hold one's tongue.

चुप्पे, adv. privately.

चुवित, adj. kissed.

चुरखाह (Fem. आहि), *Participial adj.*, pounded.

चुहड़, चुहड़माल, name of a celebrated king of thieves, who lived at Mokámá, and who was the enemy of Salhes.

चूँदी, चूटी, an ant.

चूड़ा, a preparation of rice, which is first half-boiled, then parched, and finally pounded flat.

चूड़ि, bangles, or armlets made of glass, sealing-wax, &c.

चून, चूना, lime, white-wash : चूनक टीका, a white patch of lime on the forehead, a disgraceful mark.

चूप=चुप, q. v.

चूप चाप, adv. silently.

चूसा, a kiss. चूसा हे, to kiss (of a woman), चूना ले, to kiss (of a man).

चूरन, powder.

चूरल, adj. powdered.

चूख्ह, a cooking fire.

चूगा, a chicken.

चेत, v. a. to care for, to think of.

चेह, a mark, a sign.

चेप, a clod.

चरा, (Sk. रचेत्), a man-servant.

चेरौ a maid-servant.

चेला, (चेट), a disciple.

चैचा, v. n. (*Sal. XIX*) = चिचा, q. v.

चैत, the name of a month, *Chaitra*, March—April.

चैन, ease, calmness.

चैख, adj. sharp, *Prov.* नोख मज़कूरी, चैख काम, sharp (good) wages, sharp work.

चैट, pain, suffering.

चौथ, v. a. to pluck a bird; p. p.

चौथल, plucked, hence thin, reduced in size; *Prov.* चरै जाय, चौथल आव, he went away to graze, and has returned thinner than before.

चौथौनी, the wages, or act of plucking feathers from a bird.

चोद, v. a. coire : चोइवैचा, a debauchee.

चोर, a thief; *Prov.* चोरक मुँह चाँद सग, a thief's face is as innocent as the moon's; चोर न्यायहिं नष्ट,

a thief is destroyed by justice being done him; चोर कतङ्ग इंजीत सच्चे, a thief cannot bear the light;

चोर चोर मसिंचीत भाई, all thieves are first cousins; चोरक भगवा डाहौ, burn a thief's body-cloth (see भगवा), i. e., disgrace him as much as possible; चोर चुहलाह फँसौ, तँ नौ गोटा कौं संग कै, the thief went to be hung, and took nine (honest men) with him;

चोर कौं गरहथा उसाई when a thief is caught by the nape of the neck he is happy (that he is not knocked down by a club instead).

चोरनी, a thief's wife; *Prov.* चोरकाय, चोरनी कोटी मुँह दै कानथि. the thief has gone out to work, and when his wife weeps at his going she has to put her head into a grain chest (that no one may hear her, and suspect).

चोरान, *v. a.* to steal.

चोरि, चोरी, theft: चोरि कर, to steal. चौल, a joke.

चोसी, a kind of tight-fitting bodice, worn by prostitutes, in order to support and keep firm their breasts.

चौंर = चासर, चोर, *q. v.*

चौकज्जा, a horse that is given to shying.

चौकी, a long low table for sitting on.

चौकीदार, a village watchman, = कोतवाल, *q. v.*

चौकीदारी, = कोतवाली, *q. v.*

चौठ, *num. adj.* fourth.

चौटाई, the fourth part of anything (*Vid. LXIII, 3,*)  $40 - 4 = 36$ : of which the fourth part is 9 which is नव, which also means youthful.

चौड़ा, *adj.* broad.

चौड़ाई, breadth.

चौतरफी, (प्रत्ये<sup>ج</sup>) *adv.* on four sides: on all sides.

चौतार, *adj.* clever, intelligent.

चौदह, *adj.* fourteen.

चौदिश, चौदिस, चौदिसि, *adv.* on four sides: in all directions.

चौर, चौरी, a marshy place, or low-land: चौरचौरी चौरी, (*F. 54*) across the marshes.

छ

छच्ची, *num. six.*

छकड़ी, छकड़, a cart: a bullock calf with six teeth which is considered a bad sign, hence *Prov.* मुदल बरदा छकड़ी, a dead bullock is called a छकड़ी, *i. e.*, now it is dead every one abuses it; *i. e.*, the grapes are sour.

छगाएल, *adj.* warned by experience.

छग, *v. n.* to be pleased, delighted.

छगेब, the being pleased.

छटरपटर, *onomatopœ.* *adv.* smack; with a smacking sound.

छटिसार, a school.

छटिसन, a kind of tree, the *Saptparna*, *Echites scholaris*.

छट, (*Fem. छटि*), *adj.* sixth.

छत, a wound. (*Vid. XXXVIII, 3,*) नखछत, wounds made by fingernails; scratches; compounded with भरी, *q. v.*

छता, an umbrella.

छत्ती, a man of the warrior caste, a Kshatriya.

छथि, छथोन्हि, see अछ.

छन, a moment, an instant. छन छन कै कै, moment by moment.

छनाक, a hissing sound, a hiss.

छप, (1) छपा, *v. n.* to conceal oneself, to hide.

छप, (2) छपाव, *v. a.* 3rd fut. fem.

छपौतीह, or incorrectly (*Ná. 1*) छपौतो, to cover, to conceal.

छपब, covering, hiding.

छपन, *adj.* fifty-six.

छपा, (1) *v. n.*, see छप (1).

छपा, (2) a seal; an impression.

- क्षपारब = क्षपब, *q. v.*
- क्षपाव, *v. a. see क्षप* (2).
- क्षप्पा, a printed paper, a newspaper.
- क्षय, destruction, loss.
- क्षरय, *v. n. to jump.*
- क्षरपब, jumping.
- क्षल, (1) deceit, fraud.
- क्षल, (2), क्षलज्जं, क्षलाह, क्षलि, क्षह, *see अक्ष.*
- क्षङ्ग, 3 pres. of अक्ष, *a form not noted in the grammar.*
- क्षहरौ, a shadow.
- क्षाउनौ, the thatching or roof of a house.
- क्षाउर, ashes : dust.
- क्षाँ, क्षाँू, shade, a shadow.
- क्षाँू, (*or dim. क्षाँौ*) an earthen pot in which milk is curdled.
- क्षाज, *v. n. to bloom, be beautiful; to appear lovely.*
- क्षाटल, *adj. bruised, injured.*
- क्षाड़, *v. a. to leave, to desert, to let go: the indeclinable participle क्षाड़ि, is used as a preposition meaning, except, e. g. Sal. VI, ते। हरा क्षारि, except you. Cf. क्षोड़.*
- क्षाती, the breast, the bosom, the heart.
- क्षान, a fetter, hobble; *Prov. गदहा गेलाह सरज,* क्षान लगले गेलैहिं the donkey went to heaven, and took his hobble with him, *i. e.,* vices follow one to a future life.
- क्षाया, a shadow, a shade.
- क्षाल, skin.
- क्षावा, the calf of the leg.
- क्षाहरि, क्षाहौं, a shade, a shadow; discolouration.
- क्षिआचीन, the present given to the midwife at the delivery of a son.
- क्षिक्षा, a sneezing, a sneeze.
- क्षिति, the earth. (*Vid. LIX. 3,*) the son of the earth was the planet Mars (संगल्,) the word संगल् also means Tuesday.
- क्षिर, क्षिर आ, *v. a. to be scattered, dispersed.*
- क्षिरब, क्षिर आएब, scattering, dispersion.
- क्षी, *see अक्ष.*
- क्षीन, *adj. lean, slim.*
- क्षीनौ, slimness, tenuity.
- क्षीप, a fishing-rod: the cross-bar of a lever for raising water from a well, *see डोल, उवइनि, खंभा, and देंकुल.*
- क्षीप क्षाप, *adv. here and there in different directions.*
- क्षीपा, a long flat dish of metal.
- क्षीर, milk.
- कुक्कौ, a kind of stud fastened as an ornament to the nose; *Prov. काहावै लै सैयद, चोरावै लै कुक्कौ,* by name he is a Sayyad, but he will steal even a nose-stud.
- कुट, *v. n. (or कुटि जा) (3 fut. used in sense of present (Harkh. XI. 10) कुटत), to be released: to be cured: to leave, go away.*
- कुटब, release.
- कुधरपन, (*Skr. प्रद्रव*), acting like a Súdra: meanness.
- कुर्तिएँ, *see कुरौ.*
- कू, *v. a. to touch.*
- कूचब, touch.
- कूट, *adj. free, untouched: uncared for.*
- कूति, touch.
- कूर, कूरा, a large knife: a razor: a dagger: *Prov. मुख में राम, बगल में*

कूरा, *Rám* in his mouth, and a dagger under his arm: *spoken of a smooth-tongued villain.*

कूरी, *instr.* कुरिएँ, for कुरिएँ, *see gram.* § 5, *add*; a small knife, a penknife; a maid-servant.

क्षेत्र, prosperity.

क्षे (1) = क्षय, *q. v.*

क्षे (2), क्षैक, क्षैचि, *see अच.*

क्षेल, क्षेला, one who wears brilliant apparel: (*in a bad sense*) a fop.

क्षीकड़ा, a boy.

क्षोट (*Fem.* क्षोटि) *adj.* small, young, क्षोट भाइ, a younger brother; short.

क्षोटपन, smallness, meanness.

क्षीय, (*Fem.* क्षीयौ) = क्षोट, *q. v.*

क्षीटार्द, youth, childhood.

क्षोड़, क्षोड़ान, or क्षाड़, *v. a.* to release, unloose: to open (a door) (*Vid.* LXXVII, 1): to send away, *Prov.* किंगर दोलत रना रनी, वखन क्षोड़ब जना जनी, when the cricket begins to chirp, it's time to send away your friends one by one, *i.e.*, don't sit up late.

क्षोड़ाएव, release.

क्षोड़ाती, ransom.

क्षोपौ, a small umbrella made of bamboos and large leaves.

क्षोमुख, one who has six faces, the god of war, *Kúrtikeya.*

क्षौ, *num.* six.

क्षैँड़, a strong, robust boy.

क्षैँड़ा, a boy.

क्षौराठ, an ash heap, *of.* क्षाढ़र.

## ज

जद्यो, *conj.* although.

जउबति, a damsel, a girl.

जँ, *conj.* if.

जक, *adv.* & *prep.*, as, like, as it were.

जकर, जकरचिँ, जकरा, *see जे..*

जकाँ, *adv.* & *prep.* like, as.

जखन, *adv.* when.

जग the world. (*F.* 37) जग जानित known throughout the world, famous. जगजिआर, famous. (*F.* 5) जग भर (*or* भरि) the whole world; *or* throughout the world. जगजिआर, *see जग.*

जगत, the world; जगत भरि, having filled the world, hence throughout the world; जगत जननि, the mother of the world: a proper name, name of the maternal uncle of Chuhay Mál.

जगदैरन, (*F.* 55) God.

जगला, *adj.* (*for जगलाह*) wide-awake = जागल; *Prov.* जगला पुरुखक नहिँ होए नास, destruction never comes to him who is wide-awake.

जग्मा, a sacrifice, an offering.

जग, equipment.

जंगल, a wood, a forest, a wild, a jungle.

जंगला, a grating: *esp.* the wooden grating at the top of a well to prevent any person falling in: window-bars.

जंगह (*&क्.ज़*), place.

जगाव, *v. a.* (*caus. of जाग*), to awaken.

जजन, a sacrifice, an offering.

**जज्ञान**, one for whose benefit sacrifice is done : a householder : a customer : one who seeks for anything.

**जंजाल**, confusion, trouble.

**जड़ाक**, *adj.* studded or set with jewels.

**जड़ि**, a root. **जड़ि काट**, to cut off by the root. (*F. 11.*) **जड़ि कटौत्क**, he caused the paddy to be cut off by the root.

**जड़**, dull, ignorant.

**जंट**, (*English*), a Joint-magistrate.

**जत**, *adj.* as much as, such.

**जतन**, effort, endeavour, device : shampooing.

**जतवा**, *Rel. pro.* whatever.

**जतेक** = जत, *q. v.*

**जदि**, *conj.* = जौँ, if.

**जन**, **जना** (*F. 17.*), (*Fem. जनी*, *Letter*), a man, a person ; a labouring man.

**जननि**, **जननी**, a mother.

**जनम**, (1), birth, life, existence.

**जनस भर** (*or भर्त*), *or* (*Sal. II.*) **जनस पाए**, having filled one's life, hence ever since one's birth : **जनम जनम** (*Sal. XV.*), throughout all future lives.

**जनम**, (2) *v. n.* to be born ; *Prov.* **जनसल्ल पूत जाँड़े सरे**, छोड़ा ला चोकाई, a son who has been born, (*i. e.*, is living) is dying of cold, while they are performing incantations for the safety of a child in the womb, *i. e.*, a bird in the hand is worth two in the bush.

**जगा**, (*F. 17.*) = जन, *q. v.* *Of श्रोङ्*.

**जनि** (1), *conj.* not. (*Prohibitive only used with imperative.*)

**जनि** (2), *adv.* and *prep.* as if, like, as it were.

**जनिक**, **जनिकर**, **जनिका**, **जनिकाँ**, **जनिकौं**, *see जे*.

**जनितज्जँ**, *see जान*.

**जनी** *Fem. of जना*, *sec जन*, व्हेड़.

**जनु** (1), *conj.* not (*Prohibitive, only with Imperative*) : (*Finali sensu*) in order that not (*with Conditional or Prospective Present*), *see जनि* (1).

**जनु** (2), *adv.* & *prep.* as, like, as it were, *see जनि* (2).

**जनेर**, *jauer*, a tall species of winter millet, used as a fodder for cattle.

**जनैशौ**, **जनैत**, *see जान*.

**जंत**, *v. a.* to press, to squeeze.

**जंतब**, pressing, squeezing.

**जंतर**, a charm, an amulet.

**जंतवा**, a stone mill for grinding corn ; *cf.* **जाँत**.

**जंतु**, an animal, a living creature.

**जन्म**, birth, life : *the Skr. form of जनम*, *q. v.*

**जप**, (1) *v. a.* to utter, to murmur, to say.

**जप**, (2) muttered prayer, silent prayer.

**जपब**, muttering.

**जब**, *adv.* when : *also conj.* if (*e. g.* *Ná. 4.*)

**जसा**, a kind of court dress, principally made up of white petticoats.

**जसाई**, **जसाए**, a daughter's husband, a son-in-law ; a bridegroom.

**जसादार**, (*جسادر*), a Jamadár (*of a native regiment*), a head-constable.

जसान, (ज़وُج), a youth, a young man.  
जसानत, (صِيَانْت) security, bail.

जसाय = जसाई, *q. v.*

जसुना, the river Yamuná, or Jumna.  
जस्टा, a large circular ring at the bottom of a well, on which the brick work of the walls is founded.  
*It is made of जासुन or Jámun wood: hence its name.*

जय, victory: *Interj.* victory! जय राम, "Victory to Ráma."

जयराम, *see जय.*

जर, *v. n.* to burn: *Prov.* ककरो घर  
जरे, केचो नापे, one man's house is being burnt down, and another warms himself at it, *i. e.*, what is one man's meat, is another man's poison.

जरनेलै, (*English*) a General.

जल, water, जल हीन, deprived of water, मौन जल हीन, a fish out of water, बिना जल्दि, (*F.* 10) without water: tears, जलपात, the falling of tears.

जलज, born in the water,—a lotus.

जलद, a cloud: जलद समय, the season of clouds, the rainy season.

जलदात, one who pours out funeral libations for a deceased: a son or heir.

जलदौ, (جلدی), *adv.* quickly.

जलधर, that which holds water: a cloud.

जलधरौ, a water-pot.

जलनिधि, the receptacle of water: the ocean, whose son (*Vid.* XVIII 3.) was the Moon.

जवाब, (جواب) an answer: an explanation, *Sal.* XXI, सभटा जवाब कहि

देल, he explained the whole affair: responsibility.

जस, glory, fame.

जसु, *see जे.*

जहर, (چار) poison.

जहलखान, (*English* " jail," and ایک) a jail, a prison.

जहाँ, *adv.* where.

जहाज, (جہاڙ) (*old Eastern Hindi accusative plural* जहाजहिं, *F.* 29), a ship.

जहान, (الجَهَنَّم), the world.

जहिना, *Rel. adv.* as.

जा (1), *v. n.* (*the following forms have been noted in the selections.*

3 Simple Pres. जाई, 3 जाए, जाय: Pres. Part. जाइत, Fem. जाइति: Fut., 1 जाएब, 2 जैवह, 3 जाएत; 2 Imperat. जाऊ, जाह (sometimes जाहे for sake of metre) जाझ, and जाझः: 3 Retro. cond. जाइत, or (*Hindi*, *F.* 40) जाता: Past Part. गेल्ह: 1 Past, गेल्हँ, 3 गेलाह, (of which गेला, is an abbreviated form), Fem. गेलि and गेली (for गेलीहि): Indecl. Part., जाइ, जाए, जाय: Adv. Part. गेलै, जाइतै, जैतहिं, and जैतंहि. To go, بھرائی جا, to go out, जाए जुम, to arrive, जाझ जाझ, go, be quick: to go away: to stop, to cease (*as rain*): to be destroyed. *With Past participle, and sometimes with Indeclinable participle of another verb, it gives a passive sense, e. g., कहल जा, and sometimes कहि जा, (*Vid.* LXXIII, 4) and Irreg. कहिच जा (*Vid.* XXXI, 2) (for explanation of कहिच, *see कह*), to be said: with*

*Indeclinable participle of another verb forms a numerous class of compound verbs, e. g., भसि जा to float away, सेपि जा to entrust.*

जा (2), see जे.

जाइ, जाइत, जाइति, जाइतैँ, जाई, जाए, जाएत, जाएव, (1), see जा (1).

जाएव, (2), the act of going: motion. जाँव, the thigh; the leg.

जाँत, जंतचा, a mill-stone; *Prov.* जादूखौ पटना जोड़ा एक जाँत, I go to Patna for a pair of mill-stones, like a Newcastle man going to London to buy coals.

जाग, *v. n.* to awake from sleep, to arise, to have one's passions aroused; *Past Part.* जागत, awake.

*In Vid. X, 7, जागी, for जागि (Indecl. Part.), for sake of metre.*

जाट, जाटि or जाटि, the central post of an oil or sugar-mill; the central post of a tank.

जात, जाति, race, caste, kin.

जाता, see जा (1).

जाड़, (جڈ), magic, enchantment.

जान, *v. a.* 3 *Pres.* (F. 35) जानः

1 *Retro. Cond.* जनितङ्ग (Vid. LIII,

5.) *Pres. Part.* जनैत (F. 30

gives the Kanaují जानत) to know, to understand, to pretend:

*Irregular Passive*, (Vid. XLI,

5) जानिए, it is known; so the

form is explained by pandits, but it may also be the 1 *Sim.*

*Pres.*, 'I know.' *Past. Part.*

जानल्ल, known, जानल्ल अर्थ, that of

which the meaning is clear.

जाननिहार, knowing, सभ जाननिहार,

omniscient.

जानव, knowledge.

जाप, *v. a.* to mutter, to recite.

जापव, reciting, muttering.

जावजिव, जावजौव, *adj.* lifelong.

जासाय = जसाई, *q. v.*

जास, a *pahar*, or watch of the day or night. (Vid. XXIX. 3.) जासै *Instr.* used for *Loc.*

जामिनि, the night.

जामून, a kind of tree with a bitter purple fruit.

जामौन, that which is born, a son;

*Prov. (on an unworthy son)* चरिक जामौन सुगर भेल, दुःख भागि की जंगल मेल्ल, a hog has been born to a deer, and both have run away to the forest.

जार, *v. a.* (*caus.* of जर) to set on fire, to light, to burn: आगि जार, to light a fire.

जाल, a net: a collection, mass.

जासै, see जे.

जाह, see जा (1).

जाहि, जाहि लय, जाही, see जे.

जाझ, जाझ, जाहै, see जा (1).

जि, *v. n.* = जी (2) *q. v.*

जिथव, life.

जिचा, life: (Sal. XXI) जिचा जे, to come to life.

जिचान, (چپی), harm, fault (Sal. XIV).

जिच, life, soul.

जिजिर, a chain.

जिनका, see जे.

जिब, = जीब, *q. v.*

जिबयु, see जी (2).

जिबन, = जीबन, *q. v.*

जिमि, *adv. and prep.* like.

जिमि जीसौ, = जिमि.

जिके, (ज़िक) a district.

जिह = जौह, q. v.

जी (1), life : *an affix of respect as in the Letter, p. 2.*

जी (2), जि, v. n. (3 pros. cond. जीवयि (*Vid.* X, 10), जीवे (*Vid.* II, 5), 3 imperat. जिवयु (*Vid.* LVIII, 2), 3 fut. fem. जीउति (*Vid.* X, 1, ५c.), past part. जौउल) : to live.

जीउ, life, soul.

जीउति, जौउल, *see* जी (2).

जीति, victory.

जीन, (ज़िन) a saddle.

जीव, life, (*Vid.* X, 10) जीवयि जीवे, she may live in her life, i. e. live indeed: soul, जौव है, to give one's soul to a thing, to do it with all one's heart.

जीवयि, *see* जी (2).

जीवन, life.

जीवा, (*E.* 14) adj. living.

जीमौ, *see* जिमि जीमौ.

जीह, the tongue.

जुआनौ, (जوانी), youth ; manhood.

जुग, a pair: both, द्वाच जुग, (my) two breasts: a period of time, an age; repeated becomes an adverb, जुग जुग, for ages.

जुगल, = जुगल, q. v.

जुगति (*Skr.* युक्ति), device: dexterity.

जुगुस, जुगल, a pair.

जुर्द, adj. (?) together, (*E.* 57).

जुड़ाएल, adj. having one's fill, satisfied.

जुख, a battle.

जुनि, conj. not = जनु (2) q. v.

जुना, a grass rope.

जुचति, a damsels.

जुधराज a prince: an heir-apparent.

जुबानौ, (जबी) adv. by word of mouth.

जुम, v. n. to arrive: to approach: जुमौ जुमौ "I'm coming," जाइत जुम, (*Sal.* VII) or जाए जुम, (*Sal.* IX), to arrive.

जुलफौ, (ज़फू). short hair: hair not allowed to grow to its full length.

जूज, जूजी, the penis.

जूट, v. n. to grow fat. जूटल गात (*E.* 71) their limbs waxed fat.

जूड़ा, a woman's braided hair.

जूँड़, जूर, (*Fem.* जूँड़ि, जूरि) adj. cool (*Vid.* L, 3).

जूरा, the knot of a woman's hair, = जूड़ा, q. v.

जे (1), rel. pro. adj. and substantival; the following forms have been noted; Nom. जे (with correl. से) and जैव (only once (*Vid.* XVII, 7), with correl. सेह); oblique form, जनि, जा, जावि and (*Márs.* 1), जाचौः instrumental, जैः genitive, जेकर (only once in *Vid.* L, 5), जकर, जकरा, जनिक, जनिका, जनिकर, and जसु (*E.* 43 gives the *Hindú* जिनका): Dat. (*Vid.* L, 4) जशरहिँः who, which, what, that; whoever, whatever: जाहि लै for the sake of which, wherefore; cf. कि लैः जे किछु, (*E.* 4) whatever: जे केचो, whoever.

जे (2), conj. that.

जैं तरहैं adv. as, like.

जैमर, adv. wherever, where.

जे किछ see जे.

जेठ (*fem.* जेटि), eldest, according to *Hindú* custom, the wife of an elder son can only talk to, or joke with her husband's younger brothers, and, similarly, a husband can only talk and joke with his wife's

*younger sisters, hence the proverbial piece of advice जेठि विचाहले सभ च्छाच्छ सारि, by marrying the eldest daughter of a family, all (her sisters) are your sisters-in-law (and you can joke with them). जेटौतौ, the share of an eldest son. जीना, *adv.* as, like.*

*जीसाव, *v. a.* to feed : to satisfy (*Vid. L, 8*).*

*जीसापथ, feeding.*

*जेस्तर, *adv.* where, wherever, = जँभर q. v.*

*जेहन, *adv.* as, like.*

*जेर्चि (F. 2) = जेझन.*

*जेहिखन, *adv.* when.*

*जै, *interj.*, victory !*

*जैशो, *conj.* even, though.*

*जैतंहि, जैतहि, जैताहि, जैषहि, see जा (1).*

*जैसे, *adv.* as, like.*

*जैह, see जै.*

*जौग, *adj.* fit, suitable : *subst.* name of a sept or tribe of Brâhmañs : a sacrifice, a penance.*

*जौगता, fitness, suitability.*

*जौगमंत, great, of high dignity.*

*जौगी, an ascetic.*

*जौगिनिका, a female ascetic.*

*जौजन, a league, a measure of distance ; *Prov.* जौजन खाय, से कोस अघाय, he who enjoys a property extending over a league, is disgusted at one extending over only a kos.*

*जौड़, जौर, *v. a.* to unite, छाच्छ जौर or कर (कल) जौर, to join the hands in respectful supplication (*Sal. I*) : to clasp in one's arms.*

*जौड़न, uniting : clasping.*

*जौतिष, astronomy : astrology.*

*जौतौ, brilliancy : brightness.*

*जौर (1), (جوار), strength ; force. जौर बर जौर, forcibly.*

*जौर (2), = जौङ q. v.*

*जौरि, जौरी, (*Properly Indecl. Part.* of जौर, used adverbially) tightly, firmly, but see जौङ.*

*जौलहा, a man of the Jolhâ or Weaver caste. They are renowned for their stupidity, and for doing things at the wrong time, E. g., *Prov.* कौचा चलल बास कै, जौलहा चलल बास कै, the Jolhâ went out to cut grass (in the evening), when even the crows were going home ; cf. भुतिआ, जौ, and बहसत.*

*जौह, *v. a.* to look for, seek.*

*जौहब, search.*

*जौ (1), barley ; *Prov.* जौलहा जानथि*

*जौ काटै, does a Jolhâ know how to cut barley ? i. e., he can't do anything.*

*जौ (2), (*Sal. XVI*) = जब, when ; जौ लागि, until.*

*जौँ, *conj.* if.*

*जौँपथ, जौँपै, = जौँ, q. v.*

*जौँझि = जौरि, q. v.*

*जौदन, youth (of a man or woman), prime.*

*जौमति, a damsel.*

*जौरि, a rope made of hemp, or grass ;*

*Prov. जौरि अरल ऐठन ढाकै अबि, the rope may be burned, but the strands still remain ; i. e., a rich man who is come down in the world retains his pride.*

*ज्ञान, knowledge, wisdom ; (frequently ज्ञाने for sake of metre).*

# अ

भाखद्विति, भखै, भखैत, *see* भाँख.

भगङ्गा, quarrel.

भगड़ाज, भगडौचा, *adj.* quarrelsome.

भट, भटझारि, *adv.* quickly; *cf.* भार.

भटा, *adv.* quickly: unawares.

भन, a chirping sound (*as of a cricket*): a tinkling sound.

भनभन, भनभनाच्छि, a tinkling sound.

भप, (*Ná. 3.* भप दय), *adv.* at once.

भपइति, *see* भाँप.

भपउ, swooping down suddenly upon anything, a swoop; भपउ सार, to swoop.

भपना a cover.

भपसी, a long continued rain; *cf.* भापस.

भपाउ, a violent shower of rain; *cf.* भरना, a cascade.

भलफल, a dim light, twilight; *cf.* भोलफल.

भलिवाह, a player of cymbals (भाल).

भाँकौ, the act of spying, or peeping.

भाँख, *v. n. pres. part.* भखैत, *fem.* (*Vid. LXXII., 5*) भखद्विति, *verbal noun irreg.* (*Sal. XIV.*) भखै for भाँखै, to hang down the head in shame: to grieve, lament; *Prov.* (*in Aghan the crops are stored for the year*) अगहन घटल भाँखब कतेक, if your store is exhausted in Aghan, you will lament (the whole of the rest of the year); *cf.* भख.

भाँख्बी, a bush, a shrub; *cf.* भाखड़.

भाँलौ, a small kind of Nepálí dog.

भाँठि, the hair of the private parts.

*Prov.* भाँठि उपारने मुरदा हलुक, is a corpse lighter by pulling out the

*jhāṭi?* i. e., it is no use to pay five rupees, when you owe a *lakh*.

भाँप (1), *v. a. pres. part.* भपदूत (*Vid. VII., 6*), *indecl. part.* (*Vid. XXXVII., 2*) भाँपौ for sake of metre. To cover, conceal. भाँपि ले, to cover, to conceal (*Vid. XXVII. 4.* लेल for लेलि for sake of rhymic): (*Vid. XXXII. 1*) भाँपि न होए, cannot be covered.

भाँप (2), भाँपब, the act of covering, a cover: (*Vid. XXXVIII. 4.* भाँपे *Loc. sing.*) काँपे, चाँद संडल जनु राङ्क भाँपे, she trembles as the moon doth at the covering of Ráhu, *i. e.*, as the moon when eclipsed.

भाँस, *adj.* pungent.

भाक, damp firewood placed on the top of a fire-place to dry.

भाखड़, a shrub, a bush.

भाड़ा, ordure.

भाड़ौ, a small kind of drinking cup.

भाड़ू, that which sweeps, a broom.

भाप = भाँप, *q. v.*

भापनि, a cover.

भापस, a violent shower of rain; *cf.* भपसी, भपास, भौसा.

भास, भासी, black, over-burned bricks.

भासर, *adj.* having the colour of भासा, black.

भार, (1) a series of iron bars let in horizontally to the sides of a well, serving as steps, like the rungs of a ladder; *women sometimes threaten to drown themselves in a well, but never intend to do so: hence the saying to a man who makes great professions without*

*intending to carry them out*, वाला भार डुबै दह सोहि, "you say 'Let me drown myself,' let go the *jhár*, (to which the woman is supposed to be hanging)": bushes, brambles.

भार (2) *v. a.* to sweep, repetition भारि भारि (*Nú.* I), having swept: to shake, अट भारि at once: to comb, or straighten the hair.

भारव, a sweeping.

भारौ, a vase; a drinking vessel.

भाल, cymbals.

भिक्खोर, *v. n.* to struggle.

भिक्खोरव, struggling.

झिंगुनी, a kind of vegetable.

झिंगुर, a cricket; *Prov.* झिंगुर चढ़लाल बकुचा पर, कहथि, हाथो चमर हि बापक, the cricket perched on a bundle of clothes, and said it was his father's elephant.

झिटुकि, (*cf.* झुटकौ) a potsherd, *Prov.* आकल नटुआ झिटुकि बटोर, when a dancer is tired he collects only potsherds, *i. e.*, leave off in your prime.

झिनसा (*Sal.* VII) name of a servant of Salhes.

झिसझिसियाँ, tinkling toe ornaments. झौल, a lake, a marsh.

झौलस, a strong bowed piece of wood with a heavy chain hanging to the two extremities. It is used to test the lifting powers of a gymnast.

झौलहौल, (*Sal.* XIV.) small lakes, ponds.

झौसा, a slight drizzling rain, *see* झापस.

भुझान, *adj.* poor, indigent, mean. भुटकौ, or भुटका a potsherd; *cf.* झिटुकि.

भुसक, an earring.

भुर, *v. n.* to wither, to be parched: to burn.

भुरव, burning, withering.

भुरि, repetition of भारि, *Nú.* I.

झूठ, *adj.* false, lying.

झूर, *adj.* burnt.

झोँझ, a thicket, an impassable and dark collection of brambles.

झोँखन, a length of split bamboo.

झोँठि, झोँटौ, (*Sal.* XI), the pig-tail of hair worn by certain castes of Hindús.

झोँपड़ा, झोँपड़ौ, a small grass hut.

झोखरा, low scrub, underwood; scrub jungle.

झोर, broth, soup.

झोरौ, a small bag. झोरा, a *ditto* of a larger kind.

झोल, lampblack, soot.

झोलफल, the time for lighting lamps when night has set in; *cf.* झलफल.

झोरुल, *adj.* half-burned, scorched.

## Z

टक्का, टका, टक्का, money: a rupee: *Prov.* (*in Musalmán dialect*) से सर जैज्जौं, टक्का न भजै जै, I may die, but I won't change a rupee, (*of a miser*).

टकुचा, (*Dim.* of टाकु), a small skewer.

टकुरौ, a needle, a spindle.

टका, *see* टका.

टंक, a spasm, a pang.

टंगरि, the foot, the leg ; टंगरि साबित

हो, to have one's foot established,  
hence to dare (*Sal. X*) ; cf. टाँग.

टहौ, a mat ; a screen, a mat shutter  
or door.

टबटनाहटि, a tinkling sound : tink-  
ling.

टमका, fresh water, water newly  
drawn.

टर, v. n. to break, नीन न टर  
(*Vid. LIII*, 3), my sleep did not  
break.

टहसू, a servant.

टा, a definitive suffix used after nu-  
merals, e. g. कौटा, six, see Letter.

टाँग, (1) the leg ; cf. टंगरि.

टाँग, (2) v. a. to hang, to hang up (*Sal.*  
*VII*) : टाँगि हे, *id.* (*Sal. XVIII*) ;  
*Prov.* about two misers, माँगे जाय,  
वैं टाँगे चाह, one goes to beg, and  
the other wants to hang him ;  
to cause to carry, to load : *Prov.*  
(a weaver addresses a man who  
has seized him to carry a load,  
but who is delaying) उंगवह त टाँगह,  
नर्हि त नौ नरौक हर्कति होएत, if  
you will load me, load me quickly,  
otherwise I shall lose an amount of  
work corresponding to nine shut-  
tles.

टाकु, a skewer.

टाट, a mat, a screen.

टाड़ or टाढ़ा, an earthen oil-pot :  
diminutive टाड़ी.

टापौ, a kind of bamboo fish-net.

टिकुला, an immature mango, before  
the stone is formed.

टिकुचौ, a patch, a wafer : a seeta-

rian mark on the forehead ; a  
patch of silver or vermillion on a  
woman's forehead, surrounded by  
the बेनौ, = बेदुलौ, and गेदुलौ  
c. f. *Sal. XVII*, *XVIII*.

टिक्किला, a young mango.

टिटिहौ, a kind of bird. *It is a bad  
omen to hear its voice.*

टीक, टीकि, a pigtail (of hair), worn  
by certain castes of Hindús, when  
worn it should be worn long.  
*Hence Prov.* नठी पूत नड़हरा टीक,  
a gipsy's son has a short pig-tail,  
*i. e.*, is not a good Hindú ; cf. *Sal.*  
*XVII*, where *Salhes* is directed to  
shave off his pig-tail, in order that  
he may resemble a gipsy.

टीका, a mark, a patch, a commen-  
tary : a patch on the forehead,  
a mark of disgrace when white.

टुकवाह, (more properly टोकवाह), an  
asker.

टुट (1), टूट (1), v. n. to break : to  
be disarranged, put out of order  
(*I. 67*) : (of sleep) to cease, break.  
(*Sal. XII*) : टुटि जा (or टुटिए जा  
*Vid. XXVI*, 3) : to break in pieces.

टट (2), टूट (2), breakage; loss ; *Prov.*  
वैसवाक टुट सन्धारी, that (the posses-  
sion of) which is a loss to a har-  
lot (*i. e.*, chastity), is (gain to)  
a saint ; *i. e.*, what is one man's  
meat is another's poison.

टूक, a piece, portion (*Sal. XXI*) पाँचो  
टूक कपड़ा the five pieces of cloth  
which form a complete suit, see  
*p. 19, note.*

टूर, an orphan,—one whose father  
or mother is dead.

दूट, = दुर्द (1) and (2), *q. v.*

दुंगर, a kind of prickly fish.

देढ़, *adj.* crooked; *Prov.* चलै न जानौ, अंगना देढ़, you do not know how to walk, and you blame the unevenness of the courtyard.

देक, to note: to notice.

देवन, the act of taking note of any particular thing: (*as a thief notes houses in which he can commit a theft on the following night*). (*Sal. X.*), देवने फिर, to go about noting houses (as a thief).

देवब = देवन, *q. v.*

देक, (1) a grove of trees, a wood.

देक, (2) *v. a.* to ask, to question.

देकड़ा = टिकुला, *q. v.*

देकवाह, one who asks; *cf.* उकवाह.

देपड़, an application to prevent the recurrence of ague. *It is composed of certain leaves and medicines wrapped together, and is fastened to the feet or limbs.*

देल, a quarter of a town, a village: दोले दोले (*F. 70*), in every quarter of the town.

दौचाएल, *adj.* unlooked for: unnoticed.

## ठ

ठोर ठेहर, a fixed residence, a home, *Vid. LXXXI, 4;* *cf.* ठौर.

ठक, or ठग, a robber: an assassin.

ठकल, *adj.* robbed.

ठठेर, a worker in brass: *Prov.* ठठेर नहिँ बदला चोय, two workers in brass never traffic together,

(*for if they did it would be "Diamond cut diamond".*)

ठाँठि, (*fem.*) barren, (*of a woman or female animal*).

ठाठ, the bamboo frame of a thatch, or of a mat house. [to stand.

ठाढ़(1), *adj.* standing erect. ठाढ़ हो,

ठाढ़ (2), ठाड़ि हो, *v. n.* (*Indeed. Part.* ठाड़ी, (*Sal. X.*) *for* ठाड़ि), to stand: to stand still.

ठाढ़व, the act of standing.

ठान, *v. a.* to drag: to hold fast, to grasp; बासर ठान (*F. 17*), to fast.

ठानब, pulling.

ठाम, ठाम, a place: appearance, form. (*Vid. II, 2, and XXXVIII, 6, ठाम for loc ठामे.*)

ठारि, the branch of a tree; *Prov.*

ठारिक चुक्ल बानर, आरिक चुक्ल किसान, a monkey fallen from a branch, is like a cultivator who loses the crops of his field.

ठीक, *adj.* and *adv.* exact: exactly.

ठौका, a contract, piece-work.

ठेकर, *adj.* one who refuses pertinaciously to obey orders, obstinate.

ठेकाना, (*F. 31*), a fixture, an appointment.

ठेट, or ठेटा, *adj.* pure, genuine.

ठेस, the act of stumbling: *Prov.*

ठेस लागे परबत, फोरौ घरक सिलौट, he stumbled over a mountain, and (out of revenge) smashed his curry stone; ठेस लगने बुधि बाढ़े, stumbling increases a man's carefulness.

ठेहर, a word without definite meaning, attached to ठोर, *see* ठोर ठेहर.

ठेहौ, weariness, *see note to F. 43.*

*Trans.*; ठेहौ उत्तर, to take away weariness, to shampoo. ठे० उत्तर, to be shampooed.

ठेझन, ठेझनि, the knee.

ठेँट, the bill of a bird.

ठोकरा, a wooden peg for stirring up grain while it is being beaten in a ठेँकुल,

ठोप, a drop: *Prov.* आइ भाइ कैं ठोप नहिं, विलाइ कैं भर जंगा, (at a wedding) not a drop of vermillion and oil have been given to the near relations, while the cat has it all over the parting of her hair: *Hence generally*, the division has been unfair.

ठोर, the lower lip.

ठौर, place, ठौरहिं, there, *Prov.* पङ्क्षे पाबच ठौरहिं ताक, if you would find a thing lying before you, look for it there, *i. e.*, there are none so bad as those that won't see; *cf.* उओर.

## ड

डँरार, the boundary line of a field.

डकैत, a robber, a "dacoit."

डगड़ी, a winnowing basket.

डगमग, the act of trembling, or quivering.

डगर, waste land used for a pathway: a road.

डंक, (*cf. Sindhi डंग*), the bite of a venomous reptile, or insect.

हंटौ, the foot stalk of a plant: the beam of a pair of scales.

डपौ, the bark of a tree : bark.

डचू, a ladle.

डमखार = डपौ, *q. v.*

डमर, a tabor, a kind of drum.

डंबर, pomp.

डर, fear, alarm. *Instr.* डरौ, through fear, *e. g.* *F. 21.*

डाँट, (1), the foot stalk of a lotus.

डाँट, (2), *v. a.* to threaten: डाँडि ले, *id.*

डाँटब, threatening.

डाँड़, (1), a staff.

डाँड़, (2), *v. n.* to stand upright.

डाँड़ब, standing upright.

डाँड़ि, a rower of a boat: a line.

डाँरा, the waist, the loins: *Prov.* कुकुर मरथि खाय बेगर, डाँरा दिएन्हि लोह, the dog is dying of hunger, and you have put a chain round his waist, *spoken of one who does not take proper care of the things he possesses.*

डाक, a calling out: call, the distance to which a person can make his voice heard; *hence*, influence, power.

डाकिनि, a witch.

डाकू, a robber.

डामी, a kind of grass, used for making string. [twig.]

डार, डारि, the branch of a tree; a डावा, a kind of large earthen cup.

डाला, a present given to the father of the bridegroom, on the departure of a marriage procession.

डिडिआ, to blubber: to cry foolishly (*as a beggar by the side of a road who gets nothing*).

डिमिकि, *onomatopœ. adv.* patter, with a pattering sound.

डुब, *v. n.* to dive : डुब दे, *id.*

डुबाव, (*v. a.*) to cause to dive, to sink (*active.*)

डुसरि, डूसरि, (*Skr. उदुवर*), the glomerous fig tree, *Ficus glomerata*.

It is said that men cannot see its flowers.

डेखड़ी, the doorway, or entrance, of a house ; the outer portion of a house through which entrance is made into the inner portion ; *this is specially adopted when the house is a large one ; hence a large building, a palace.*

डेग, डेगे, a footstep.

डेढ़, one and a half : a few ; *Prov.*

डेढ़ गोट धोड़ी, नौ गोट फौज, (*spoken of one who makes display when he cannot afford it*), the owner of one and a half (*i. e.* two wretched) mares, goes about (like a lord) with an army of nine servants.

डेढ़ गुरिचा, ढोड़ी ले चार, a necklace reaching to the navel, with only one or two beads on it.

डेन, the arm ; the wing of a bird.

डेरा, (1), *v. a.*, and *v. n.*, to fear ; to be afraid of : *Past Part.* डेड़ाएल, fearful, terrible.

डेरा, (2) a temporary residence, a lodging : a tent, डेरा खचार दे, to pitch one's tent, to fix on a place for a lodging.

डोइ, a kind of spoon, used by Musalmáns, for stirring pottage.

*The corresponding word for Hindús is दाबि.*

डैंड़ा, a stream, a small river.

डोर, डोरौ, a string : a lace (of a bodice &c.).

डोल (1), the bucket of a well, *see उचहनि, छौप, खंभा, and ढैक्लु.*

डोल (2), *v. n.* to swing. To shake, to move, to be put in motion : डोलि जा, *id.* ; न डोले, it is motionless.

### ठ

ठंग, method, manner : ability ; *Prov.*

बोल्क ठंग नहिँ, गेल्क कचहरौ, he did not know how to speak, and went to the cutcherry ; (*natives always select their most eloquent friend to go to cutcherry and give evidence for them.*)

ठर, *v. a. and v. n.* to distil ; to shed : to flow.

ठरब, flow.

ठाक, a large kind of drum.

ठाकिनि, an earthen cover of a pot, &c.

ठाकौ, a kind of large open basket.

ठाट, a fence or railing.

ठाटी, manner, way, custom.

ठाबूस, a toad.

ठाल, a shield.

ठाह (1), the high bank of a river.

ठाह (2), to level, to raze.

ठाहब, levelling.

ठिराई, (*see ढैठ*), firmness.

ठैठ, (*Skr. ठष*), *adj.* firm.

ठैढ़ा, a gravid womb.

ठैल, a louse.

ठैकार, a belch ; considered a sign of

*good eating, hence Prov.* वर खरचौ नहिं ढेच्छौ पर ढेकार, he has no money in his house, and yet he belches as he comes out of the doorway (to persuade people that he has had a good feed).

ढेकुल, the counterpoise of the lever of a well, *see* ढोल, उबहनि, छैप, and खंभा : a machine for pounding grain or bricks, a pestle.

ढेंग, the stump of a tree (*Sal.* XV).

ढेकौ, or ढेंकौ, a mortar, a pounding machine.

ढेबाच्छि, constant repetition; pertinacity.

ढेर, ढेरि, ढेरौ, a heap : a quantity : much.

ढेलमास, a sling.

ढोचाइ, the cost of carriage of anything.

ढेँड़, a kind of non-venomous serpent.

ढोढ़ी, the navel.

ढोल, ढोलक, a drum, ढोल ढाक, the music of drums.

ढौर, v. a. to make clean : to polish : adorn.

ढौरब, the act of cleaning.

## त

त, तँ, conj. yes : illatively then.

तद्यो, तंद्यो, adv. still : nevertheless.

तद्यन, adv. at that very time : immediately.

तच्, (*Vid.* XLV, 1) a sign of the abl. case (rare).

तक, prep. up to, as far as.

तकइ, *see* ताक.

तकर, तकरा, *see* से.

तकाजा, (संप्राप्त), dunning, repeatedly asking for anything.

तकितज्ज्ञ, तकैत, *see* ताक.

तखन, adv. at that time, then : when declined, takes a base तखन्, e. g., तखनुक, of then, of that time.

तखन्, *see* तखन.

तंग, a horse's girth.

तंगी, a load, a burden.

तज, v. a. to desert : to leave : to give up.

तजब, desertion : giving up.

तजवौज, (تاجوری) decision : thinking : तजवौज कर, to decide : to think ; (*Sal.* XIII) तजवौज करै, she began to think, लागलि being understood.

तड़कौ, an ear-ring.

तड़तड़ाहटि, trickling.

तड़ाक, quickly, immediately ; suddenly.

तड़ित, lightning.

तत, ततवा, *see* से.

ततमत, delay.

तत्त्वि, adv. in that place, there.

तवेक, adj. so far, so much.

तथिज्ज्ञ, adv. there.

तन, the body : तनमन, body and soul.

तनय, a son : (*Vid.* XVI. 3) the son of Rukmini was Pradyumn, who was an incarnation of Kám Deb, whose wife was Rati, *see* भग्नौ, पति, रुता, and दक्षः : (*id.* 5) the sons of Aditi are the gods, and their enemies (बैरौ), are the Daityas, *see* अदिति, and बैरौ : (*id.*

6) the son of the sea which was swallowed by Agastya is the pearl-oyster, and its treasure is the pearl, see कुंभनन्य, असन, and कोख्या.  
 तनया, a daughter. (*Vid.* XVI, 7)  
 the daughter of Yaśodá, the wife of Nand was Mâyá, or illusion, who was an incarnation of Durgá. Hence Durgá is here called the daughter of Yaśodá : (*Id.* XVII, 2) the daughter of Bápásur the son of Bali was Ushá, and her husband was Aniruddh who was the son of Pradyumna, the son of Krishn.

तनि, तनिक (1), तनिकर, तनिकड़  
 तनिका, तनिकाँ, *see* से.  
 तनिक (2), straw, thatching-grass ;  
*Prov.* जनिका उकत तनिक फुकक न,  
 (a man) who does not know how to blow alight a straw (fire), *i.e.*, an idiot.

तनु = तन, *q. v.*

तप, penance.

तपसौ, one who performs penance.

तपोबन, a grove devoted to penance.

तब, तबने, *adv.* then.

तम, darkness.

तमधेल, a water-jar.

तमस, *v. n.* to be enraged.

तमसब, rage, anger.

तमस = तमस, *q. v.* [obligation.

तमसुक, (تمسک), a bond, a written

तमाचा, (تماچ) show, spectacle.

तमोलि, तमोली, a seller of betel leaf.

तर, surface: bottom: hence *prep.*

below, at the bottom of, beneath, under.

तरंग, a wave: a whirlpool (*to*

which a woman's navel is frequently compared) : love, passion : *Vid.* XLVI, 1, and LXXVIII, 2, तरंगे for the sake of metre.

तरणि, तरणि, the sun.

तरफ, (طرف) a side: a party to an agreement.

तरख, a kind of dish consisting of vegetables cooked in ghí or oil: it is peculiarly a rich man's food, and is supposed to be fattening ; *Prov.* तरख खाय, पुनु गरख जाय, he is a rich man, and yet he is lean.

तरागन, plural of तारा, a star (*Vid.* XVIII, 2), *q. v.*

तरास (1), thirst.

तरास (2), trembling: fear, terror : *Vid.* VII, 5, and XXVII, 1, तरासे for sake of metre.

तराचल, *adj.* thirsty.

तर, a tree: a shrub, a bush, कंटक तर, a thorn-bush.

तरचारि, तरचरिचा, a sword. [grown.

तरण, तरणत, *adj.* tender: ripe, full-

तरणी, a full-grown damsel (*Vid.* LXXIX, 1). [XIV].

तरंगना, name of a mountain (*Sal.*

तल, surface: bottom, base: the palm of the hand.

तलाई, a small pond.

तला, the sole of a shoe.

तसर, silk, "tusser."

तसरा, a rice-pot.

तङ्ग, *see* से.

तह, *prep.* amid, amongst: *adv.* therefore, consequently; *cf.* तँह.

तहाँ, *adv.* there.

तहि, *adv.* therefore.

तहिना, correl. *adv.* so.

ता, ताक (1) (*Vid.* III, 3), *see से.*

ताँतौ, a leathern thong.

ताक (2), *v. a.* 3. *Simp. Pres.* तकइ  
(*F.* 18), and (*Vid.* XXVII, 4,  
and LXXIV, 4) ताकयः 1. *Retro.*

*Con.* तकितज्जः: *Pres. Part.* तकैत,  
to look at, to watch: to seek.

ताकब, looking at: search.

ताकै, *see से.*

ताख, a hollow in a wall, used as a  
shelf, or cupboard.

ताखौ, a cap.

तागौर, (तगौर), *adj.* removed, dis-  
missed; *of land* diluviated, wash-  
ed away; *Prov.* मौचाँ एक खेल  
जागौर, भोर छोड़त भेल तागौर; धुरिकै  
तकलन्हि अपना गाँच, गाँड़ि नगौटी  
फते खाँ, a Miyā' bought an estate,  
and next morning it was washed  
away; he went back to look for  
his village, all in rags with the  
airs of a lord, (*see चंगौटौ*).

तात, a father. (*Vid.* XVI, 10) *the*  
*father of Sítá, who was the wife*  
*of Rám, who was the enemy of*  
*Rábāñ, was Janak. See पतनौ,*  
*चर्ति, and रावण. Janak obtained*  
*Sítá for his daughter, after per-*  
*forming a very severe penance.*  
(*Id.* XVII, 2) *the father of Ani-*  
*ruddh, who was the husband of*  
*Ushá, was Pradyumn, whose*  
*father was Krishn, who being an*  
*incarnation of Vishnú, was the*  
*husband of Lakshmí, whose father*  
*was the Ocean.*

ताथरि, *adv.* so far, till then, *see से.*

तान *v. a.* to pull: to tighten: to  
pitch (a tent). तान दे, *id.*

तानब, pulling: tightening.

तानौ, warp: तानौ भरनौ, warp and  
woof.

ताप, *v. n.* to warm oneself. आगि  
ताप, to sit over a fire.

तापति, the lord of that, (*cf.* से).

(*Vid.* XVI, 8) the lord of the  
bull is Siva, who rides on a bull,  
*see पति, and कामधेनु.*

तापर, *see से.*

तापस, one who performs penance: a  
hermit.

ताम, तामा, copper.

तामस, anger.

ता मै, *see से.*

तारचंद, the stars and the moon;  
the moon encircled by stars.

तारा, a star: (*Vid.* XVIII, 2)

तरागन, *plur.* the stars: *here*  
means the ring of silver-coloured  
stars on a forehead (*called बेनौ*),  
surrounding the round patch of  
vermilion (*called टिकुलौ*). गगन  
तारा, the stars of the sky.

तासम, तासह, ताहौ, *see से.*

तिखूर, a kind of starch.

तिजै, *adj.* third.

तितल, *adj.* wet: slack, limp.

तिथि, तौथि, a lunar day.

तिनि = तौनि, *q. v.*

तिमन, cooked vegetables.

तिमिर, darkness.

तिरङ्गतिचा, an inhabitant of Tirkut,  
a Tirkutiá Bráhmañ; they are  
very particular about this caste,—  
*hence proverb,* तौनि तिरङ्गतिचा,  
तेरह ताक, three Tirkutiá Bráhmañs  
will cook in thirteen different  
places.

तिरिचा, (खौ), a woman : a lady : a damsels.

तिरिपित, adj. pleased, satisfied.

तिलक, the mark or marks made by Hindú males, with coloured earths, on the forehead, and between the eyebrows: hence, as in *Vid.* XXXIV. 5, any ornamental mark on the forehead, even on the forehead of a female, such as the शुंगर.

तिलंगा, a native soldier, as distinguished from गोरा, a British soldier.

तिला, तील, a grain of sesame : a moment, an instant : तिला एक लागि, for a moment, for an instant.

तिहरी, see तेँह.

तीत, adj. bitter: *Prov.* अधारत वक के पोटी तीत, a satiated crane considers the *pothi* fish bitter, Hunger is the best sauce.

तीतल, = तितल, q. v.

तीथि, (*Vid.* LXVI, 1) = तिथि, q. v.

तीनि, adj. three. In *Vid.* IX, 1 and ff. there are many plays on this word.

*viz.*, (1.) तीनिक तेसर, the third vowel after the third = उः तीनिक बास, that which is to the left of the third vowel, i. e., आ, which is to the left of इः आ and उ form together the word आउ “come.”

तीनिक तेसर, the third number after three = five = पंच, which also means पंचवाण the God of love,

(2) तीनि, a word of three syllables, *viz.*, माघब, which is a name of Krishn. तीनिक तेसर, the third day after the third day (Tuesday) of the week = Thursday =

दृहस्ति, which also means “life” (*Amara.* I, 3, 24). In the third line तीनि, and तीनिक तेसर mean the same as in the second, except that दृहस्ति does not mean “life,” but the Saint Brihaspati. (4th line) तीनिक, concerning, or, connected with the word three.

तीनू, the three (*Sal.* XX).

तीर an arrow; *Prov.* तीर न कमान, सौर्यां कथी कँ पैठान, he has neither bow nor arrow, and how does the Miā’ call himself a Paiṭhán : the bank of a river, (*Vid.* LXXVIII, 1, तीरे locative).

तील = तिला, q. v.

तुच्छ, see तेँह.

तुमड़ी, an ascetic’s gourd ; *Prov.* तुमड़ी फुति गेल, बाच्च रे गोसाँई, a pretty ascetic ! with a broken gourd!

तुर, तूर, cotton wool, *Prov.* तुर लदै ते पनु खोह लदाथ, the bullock which now carries cotton, will bye and bye carry iron.

तुरंग, तुरंग, a horse ; *Prov.* हर बहै बैलवा, बैठे खाय तुरंग, the bullock is yoked, and the horse does nothing and eats.

तुसित, तुल्ल, तुल्ल, adj. equal to, like : equal alike.

तू, तूच्छ, see तेँह.

तूँति, the mulberry tree.

तूर, cotton, = तुर, q. v.

तूल, adj. like, equal to : alike, equal.

ते, ते, तैँहि, adv. therefore : for this reason.

तैजा, (*F.* 22) = तैज, q. v.



तोर (2), तोरा, *see* तोँह.

तोरित, *adv.* quickly, instantly.

तोहर, तोहरा, तोहरे, तोहार, तोहि,  
तोहो, तोहै, *see* तोँ  
तै, तैँ, तैँपै or पय, *conj.* (*correlative*  
of जौँ, if) then; in that case.

तौनी, a small outer garment: a  
towel.

तौत्ता, an earthen boiler.

त्रिआ, a woman; a lady, a damsel.

त्रिवल्लि; the three wrinkles or creases  
on a woman's stomach below the  
navel.

त्रिवेनिशा, a trijunction point; a  
place where three roads or rivers  
meet.

त्रिभवन, the three worlds, earth  
heaven and hell, the universe.

बचा, the bark of a tree.

### अ

अन, the udder, or dugs of any lower  
animal.

आक, *v. n.* to remain, continue: to  
be weary.

आकनि, weariness.

आकब, remaining, continuance.

आकल, *adj.* (*part.*) weary.

आर, (*or dim.* आरौ), a plate for eat-  
ing from, a "thalee."

आल, mud.

आह, bottom.

थिक, *v. subst.* to be, *see* grammar.

थिकदृन, थिकड़, थिकाह, *see* थिक.

थिर, थीर, *adj.* firm; quiet, tranquil.

थीक, थीकि, *see* थिक.

थुक, *v. n.* to spit.

थुकहा, one who spits often.

थूचन, the mouth of a lower animal.

थोंथ, थोंथा, *adj.* toothless.

थोंथी, *adj.* toothless; hence garru-  
lous, talking nonsense, voluble;  
*Prov.* थोंथी आगा पाथी कि करन,  
what good is a book in front of  
a babbler.

थोड़, *old abl.* थोड़क, *adj.* little; short:  
small: few.

थोथौ, the mouth.

### द

दद, a queen.

दए, दएह, *see* दे.

दैश, the act of biting, or stinging;  
frequently दैश for metre.

दक्क, *see* दे.

दक्षिन, दखिन, the south.

दखिनहिआ, an inhabitant of the  
south.

दगध, *adj.* burnt, parched.

दगरिनि, a midwife.

दग्गेलू, a quarrelsome man; a braw-  
ler.

दक्षिन, the south: *see* दखिन.

दक्ष. the celebrated hero Daksh.  
(*Vid.* XVI, 3) he was the father  
of the 27 nakshatras, or lunar  
mansions. The fourth lunar  
mansion was Rohini; *see* सुता.

दक्षिन, *adj.* southern, belonging to  
the south: also *subst.* the south.

दक्षिनाहा, an inhabitant of the south.

दक्षीन = दक्षिन *q. v.*

दडिमौ, a kind of dried mango, *see*

आमलि.

दड, a staff: a measure of time: a

fine: (*Sal. XVII*) an exercise among gymnasts in which the only portion of the body touching the ground are the palms of the hands and the toes; the body is then extended or swung backwards and forwards.

दण्डिशाल, *adj.* wearing a beard, bearded.

इस, breath: एक इस से (*Sal. XX*) at one breath, at once.

दमड़ौ, a small coin; 2 *damrī* = 1 *dokṛā*, 4 *dokṛā* = 1 pice; *Prov.*

दमड़ौक बुलबुल देकड़ा चोथैनौ, you charge a *damrī* for the nightingale, and a *dokṛā* for plucking out (its broken feathers).

इमस, *v. n.* to be enraged.

इमसब, rage.

इंपति, husband and wife: consorts.

इंभ, pride.

इय, *see* दे.

इया, mercy, pity.

इयाज, *adj.* merciful, pitiful.

इर, (१०), *prep.* in, at, on, *in such phrases as* लाख इर लाख, *lakh's upon lakh's.*

इरवज्वा, इरवाज्जा, (جڑا) the outer room of a house, open to the public. *Same as* दूरा, *q. v.*; it never means a door, the *Maithili* of which is केवाड़ौ, nor a door-way, which is दुचार.

इरवेस, (جڑا) a Dervish, or Muhammadan beggar.

इरसन, इरस, इरसन, sight: an interview.

इराघ, a kind of venomous snake; *Prov.* (*in charming a snake, the*

*charmer touches the head of the reptile as he utters the charm*) जानथि ढोँडक मंच, देथि दराधक माँथा छाथ, he only knows the charm for the bite of a non-venomous *Dhōrh*, and puts his hand on the head of a *Darādh*; *i. e.*, a little knowledge is a dangerous thing.

इरेन, a mirror.

इर्बजात, brazen utensils.

इल, an army: a faction: a leaf (of a plant), दलराजा, a lotus.

इलघेटना, इलघोटना, a stick for stirring *dál*, or pottage. *It has at its lower end a kind of horizontal paddle-wheel, which is made to revolve rapidly by rotating the stick or shaft between the palms of the hands.*

इलिन, *adj.* pierced.

इश or इस *adj.* ten: hence, any indefinite number, many: *hence also a few*: इशग्न, multiplied ten times, *see* गुन.

इसी, definite num. the ten. इसी दिशि, in the ten directions, *i. e.*, the eight points of the compass (N., N. E., &c.) the Zenith and the Nadir; hence in all directions.

इशन, the teeth: the act of biting: the marks caused by biting.

इस, *see* इश.

इसन = इशन, *q. v.*

इसा, form: condition.

इह (1), ten, *for* इस, *see* बुद.

इह (2), इहक, *see* दे.

इह (3), *v. a.* to burn, consume.

इहन, fire: anguish; *adj.* burnt.

दहा, *v. n.* to float, to swim : दहाय

जा, to be washed away.

दहिन, दहिना, दहीन, the right (hand) :

*Inst.* दहिने used adverbially, on the right : (*adj.*), southern favourable, *e. g.* विधाता दहीन क्षयि, the Creator is favourable.

दही, curdled milk ; the food of the richer classes, hence the *Prov.* घर दही, बहरा दही, only he who eats curds at home, should eat them abroad ; *i. e.*, avoid vain pretensions.

दहेज, (دھیج), dower, taken from the bride's people by the bridegroom. *Prov.* बर बुङ्बक, दहेज लेत के, the bridegroom is a fool, who will take the dower ? *i. e.*, somebody else must, as he will be content with too little.

दाज, दाचो, a trick (in wrestling, &c.)  
see नंगटा.

दाँत, a tooth.

दाँतौ, lock-jaw.

दाँस, a gadfly. [grain.

दाउनि, the process of treading out

दाख, a vine.

दाखिल, (لأحد), a law term signifying "filed in Court." It has, however, been adopted by the lower orders from the Court language, and in their mouth means "produced, made over to a person :" *e. g.* (*Sal. XIV*) दाखिल कै देल, they produced him (before the king).

दाङ्गिम, a pomegranate, to the seed of which a woman's teeth are frequently compared.

दाढ़, a long beard.

दाढ़ौ, a beard ; *Prov.* जौं मौयांक दाढ़ौ,  
तौं गाड़ौ गुलजार, the better the  
*Miyād*'s beard is, the better shines  
the village ; *i. e.*, he puts an absurd importance on himself.

दादा, a grandfather, *Prov.* दादा खेकं  
वेरह, including my grandfather  
we are thirteen ; of a greedy guest,  
who tries to make his host give  
him a quantity of food to eat.

दादुर, a frog, whose voice is supposed to be an incitement to love.

दान, the act of giving : a gift.

दाना, seed of a plant : grain.

दाप (1), *v. a.* to press, to squeeze.

दाप (2), pride : anguish. (*Vid.*  
XXII, 5, दापे for metre).

दापब, pressing, squeezing.

दाबि, a spoon used by Hindús for stirring pottage : *ef.* डोइ.

दाम, price, cost of anything : a small nominal coin, one and a quarter cowries, *Prov.* गेटौ मैं दास न, बाँकौ-  
पूरक सैल, he has not a farthing in his pocket, and he wants to walk to Patna (*Bā'kipūr*).

दामिनि, a flash of lightning.

दारेन, *adj.* hard, harsh : intolerable.

दारू, spirituous liquor.

दालि, pulse, vetch.

दिअ (1), दिआ, *see* दे.

दिअ (2), a light, a candle : *see* दीआ.

दिआव, *v. a.*, causal of दे, to cause to give.

दिंगबर भंग, a name of Siva.

दिढ़ाइ, firmness.

दिनजँ, *see* दे.

दिन, दौन, a day, day-time : सम दिन,

दिन दिन, दिने दिने, every day, constantly : एक दिन, once upon a time.

दिनेस, the lord of the day : the sun.

दिप, a light, a lamp = दीप, q. v.

दिपौटी, (*English*), a deputy magistrate.

दिवस, a day, day-time : *adv.* by day :

दिवस कै, day by day : दिवसहि, every day.

दिश, दिशा, दिशि, दिशि, दिशी, direction : region ; *see* दौस.

दीच्छिति, a lampstand.

दीच्छह, *see* दे.

दीचा, a light, a candle : *see* दिच्छ.

दीदार, (*त्रिमु*), an interview.

दीन, *see* दिन.

दीन्द, *see* दे.

दीप, a light; a lamp; a candle; दीपक बातौ, a wick.

दीमान, (*त्रिमु*), a prime minister a "Divan."

दीर्घ, *adj.* long.

दीर्घस्थूनी, *adj.* slack, working slackly : long-winded (*of a talker*).

दीस = दिश, q. v. (*Vid.* XVII, 3)

There are ten directions, *viz.* N., NE., E., SE., S., SW., W., NW., the Zenith, and the Nadir : hence दीस here means ten. The number of the Vedas is four, and that of the faces of Brahmā four : the directions added to the Vedas, added to half the faces of Brahmā equal therefore  $10 + 4 + 2 = 16$ , which is the full number of graces (अंगार) which a woman can possess. See मिलाव.

दुष्कृती, *adj.* both.

दुधार, a door-way, as distinct from केवाड़ी, a door : *cf.* दरवाजा.

दुइ, दुई, *adj.* two. दुई पहर, mid-day : (*Vid.* XXII, 4). Here the word means means a word of two syllables, viz., नहिँ. not : *see* सात, and पाँच. The meaning is that he accepted the sentence नहिँ आएब, "you will not come," and then rubbed out the नहिँ; आएब then meaning, I will come : (*Vid.* LXIII, 6), *see* बुन.

दुःखित, *adj.* distress, agitated : commonly sick.

दुकान, = दकान, q. v.

दुख, sorrow, grief, pain, distress.

दुखाएल, दुखित, = दुःखित, q. v.

दुगुन, *adj.* two-fold, double.

दुजै, *adj.* second.

दुति, a female messenger : a go-between : a news-carrier : *see* दूत.

दुधबा, milk, = दूध, q. v.

दुधार, (*fern.* दुधारि), *adj.* full of milk : milk-producing.

*Prov.* जाह्नी तें किङ्क पाइऐ,

सहिए कडुइ बैन;

लात खात चुचुकार तें,

सहत दुधारि धेन.

From whomsoever you receive benefits, you must bear abusive words : even while being kicked, by a milch cow, a man will endure its actions and pat it.

दुन = दुब्रा, q. v.

दुनु, दुनू, *adj.* both.

दुंडुभी, a kettle-drum.

दुब्रा, *adv.* double, two-fold.

दुपहरिया, mid-day : *adv.* at mid-day.

दुमकजा, a part of a horse's harness, corresponding to the crupper, but used also with the saddle; *Prov. (on an over-worked and starved horse)* दाना न घास, दुनु साँझ दुमकजा, he gets neither grain nor grass, and has the crupper on night and morning.

दुर, *adj.* distant, far; दुरदेश, a distant land: *subst.* a distance; दुरङ्क दुर, a great distance: *cf.* दुरि, दूर. दुरजन, a wicked person.

दुरि, *adj.* distant: दुरि कर, to put away, to cast aside, disbelieve: दुरि जा to go away, to be thrown aside, to be lost; *Prov.* आँखिक देखल दुरि करु, भला मनुखक कहल करु, shall I disbelieve what I have seen with my eyes, and do what another says, be he ever so respectable: *cf.* दुर, दूरि.

दुरोह, (*skr.* द्रोह) mischief, damage.

दुलखा, दुलाख, a beloved one, a darling.

दुल्हिणि, a bride.

दुखा, a bridegroom.

दुष्ट, *adj.* wicked, vile.

दुसाध, name of a caste, *Dusádhs*, whose caste-profession is either thieving or watching.

दुच्छाव, *v. a.* to milk (a cow): *ef.* दूच.

दुहिता, a daughter: (*Vid.* XVI, 4), the daughter of the enemy of Indra was Párbatí, the daughter of the Himálay, whose wings were cut by Indra; and her husband was Síva. See चुरपति, चरि, and पति.

दुङ्ग, दुङ्ग, *adj.* both.

दूद, दूद, *num. two:* *cf.* दुद. दूत, a male messenger: *fem.* दूति or दूती, a go-between.

दूध, milk: दूध उठौना, see उठौना.

दूनु, दूनू, *adj.* both.

दूबि, a creeping kind of grass, *Dub* grass.

दूर, दूरि, = दुरि, *q. v.*

दूरा, the outer room of a house, open to the public, = दरवाजा, *q. v.*

दूस, *v. a.* to sneer, or jeer at a person.

दूह, *v. a.* to milk; *Prov.* गाए न रहे, ताँ बैल दूहौ, when you haven't a cow, you (are trying to) milk a bullock: *of a foolish substitute:* *cf.* दुहाव.

दृढ़, *adj.* hard, firm: hence (of an embrace) warm, passionate; दृढ़ कै, firmly.

दृढ़ता, दृढ़पन, firmness.

दे, *v. a.* The following forms have been noted. Pres. part. दैत, (but *F.* 72 gives *Kanaiji* दैत): Past. part. दैलः: 1. Simp. Pres. दैः: 3. Do. दे, दैच, दैए, दैऐ, दैयि, दैथि: 2. Imperat. दैच, दैह, दैह, दैचक, दैचह, दैच: 3. Do. दैयुः: 1. Fut. दैब, दैबच, दैबज (Sal. XV), दैबौक, दैमः: 2. Do. दैब, दैबैचिः: 3. Do. दैतः: 1. Retro. Cond. दैतङ्गः: 3. Do. fem. दैतौहि, दैतौहः: 1. Past. दैल, दैलङ्कः: 2. Do. दैल, दैलङ्हः: 3. Do. दैलक, दैलन्हि (*F.* has thrice the Western Hindi दैल्ह); also vulgarly, and in poetry दैल, दैलैचि, which properly belong to the 1st person: Fem. of दैल, दैलि, but *Vid.* XXV, 3, (3rd p.), and

*Vid. XLV, 4, (1st p.), दैल for sake of rhyme):* देव, and दैल are sometimes lengthened to देवा (2nd p. *Vid. I. 4*), and दैला (1st p. *Vid. XL, 9; 3rd p. Vid. VI, 3*), respectively for sake of metre: *Indecl. part. दे, दैद, दै, दय, दैए, दैँ, also (Sal. V.) दिच्चा; obl. verbal noun दैसै; see gram. § 189, add.:* For other forms see दे, the conjugation of which is exactly parallel to that of दे: see gram. § 174. The causal of दे is दिच्चाव, q. v. To give, मन दे, to pay attention; (in *Vid. VI. 3*. the form दैला is used after लैज्जा, where दैयि would be more grammatically regular; the sentence meaning, even though the Creator were to give his best endeavours, still ...): to put, lay, place: to bring, accompany; to put forth (leaves, &c.): to make: to add: to pay: to penetrate, *indecl. part. frequently used adverbially in this sense, e. g. सेह है, through the burglar's hole; ककरा दिच्चा, through whom, by means of whom: frequent at the end of compound verbs, e. g. लिखि दे, to write, मेटाए (Vid. XXII, 4, मेटाई for metre) दे, to efface, लगाय दे, to close (a door), समझाए दे, to make over charge of, or in permissive compounds, see gram. § 191.*

देच्च, दैद, दैए, दैऐ, see दे.

दैई, a goddess: a queen.

दैचाद, a kind of relative, any person related to another through a

common great-great-great-grandfather is his दैद.

दैचोर, a husband's younger brother.

देख, v. a. the following forms have been noted: pres. part. देखैत, देखन; 1. simp. pres. देखिच्च, देखिए: 3. do. देखै. To see: note the form देखि हो, an impersonal verb meaning to be seen, lit: the act of seeing is going on. चो, may be added for the sake of emphasis, e. g. दोरा देखि चो ना भेला, even the act of seeing you did not take place, i. e. you were not even seen.

देखन, (in देखन आ) anomalous form of infinitive of देख, meaning, for the purpose of seeing: देखन आ, to come to see.

देखब, the act of seeing, vision.

देखलाह, (*fem. ओआहि*) participial adj. seen.

देखाव, v. a. to cause to see: to show.

देखाए, showing.

देखि, देखिच्च, see देख.

देत, देतोह, देतोहि, देयि, देय, see दे.

देब (1), the act of giving.

देब (2), देबता, a god.

देब (3), देबज, देबछ, देबा, see दे.

देबि, देबौ, a goddess: a queen.

देवैहि, देवैक, देम, देल, देलक, देलन्हि, देलह, देलज्ज, देला, देलि, देलैन्हि, see दे.

देवाला, a fund, a purse: देवाला उखड़ि गेलैन्हि, he became bankrupt.

देश, देस, a country: the interior of a country as distinct from its head quarters, the "mofussil."

देसी, belonging to the country, native.

देह, the body: a part of the body, कोन देह पर सारलकै, on what part of the body did he strike you : देह इसा, the general appearance. देहरि, a doorway, a threshold. है (1), दैबी, दैत (1), see दे. दै (2), a goddess : a queen. दैत (2), दैत्य, a demon, an ogre. दैन, indigence, poverty. दैव, fate: Providence, God, दैव चैस, a portion or incarnation of a portion of the deity. दैह, see दे. दो, num. see दोगुन. दोष, adj. two : both. दोकड़ा, a small coin, see दमड़ी. दोकान, (पुरुष) a shop. दोख, a fault = दोष, q. v. दोगुन, adj. twofold. दोपठा, an outer garment, composed of two widths of cloth sewn together. दोम, the tail, दोम नुकाव, to hide the tail, to be ashamed, to carry the tail between the legs. दोष, दोस, दोख, a fault, a crime, दोस हे, to blame, abuse. (*Vid. XL, 1 दोसे for metre*). दोसर, adj. (obl. form दोसरा) second, another. दोसरहि, adv. secondly. दोहट, see बाध: दोहट कर, see पाछौ कर. दोहरि, a body-cloth, a double-sheet. दोहरौन, reduplication, doubling; *Prov.* दोहरौने बनिचाँ डुज्जा, by reduplication the shop-keeper makes it twofold, i. e., if you make him weigh a thing twice

over, the second time he will make it come out twice as much.

दैड़ (1), दैर, the act of running, a course, circuit; *Prov.* मौआँक दैड़ ससजिद तक, a *Miyād'* only runs to the mosque.

दैड़ (2), दैग, v. n. to run.

दैड़ब, running.

दैड़िव दैड़ी (F. 54), adv. speedily, quickly.

दैना, a basket: a proper name, Daunā Mālin, the wife of Salhes.

चौर = देचोर, q. v.

द्रिट, द्रिटि, sight, vision.

## ध

धक्का, a push, a shove.

धड़, धर, a headless trunk.

धड़िआ, a narrow cloth worn by children to cover their nakedness.

धधूर, the dhatura tree.

धन, wealth, treasure.

धनंतरि, proper name, Dhanvantari, a famous physician of antiquity.

धनि (1), धनी, adj. wealthy: fortunate: generous.

धनि (2), धनिच, a lady.

धनिक = धनि, (1), q. v.

धनी = धनि, (2), q. v.

धनुख, धनुष, a bow (the weapon).

धन्य, adj. prosperous, happy.

धन्हारौ, see गोरख धन्हारौ.

धमाउर, excessive frolics, mad sport.

धय, धयल, धयलच्छ, see धर (1).

धर (1), v. a. the following forms are

noted, 2. Simp. Pres. धरिए;

3. *do* धर, धरथि; 2nd *Imperat.* धरत, धरज, धरिच, धरिए, धर; 1. *Fut.* धरब: *Pres.* धरैत, धरइत; 3. *Past.* धयलन्हि, *vulgarily, and in poetry* धैल, धयल, *which properly belong to 1st person: Indecl.* *Part.* धय, धै, धरि, धारि (*Vid. XV, 7*): *for other forms see कर* (1), *the conjugation of which is exactly parallel to that of धर;* *see gram. § 172:* to hold: to grasp, to catch; to keep: to put, place: to put on clothes: to lie upon: गोए धर, to conceal, धरि ले, to take: धरै चाह, to wish to seize: धै रह, to keep, retain.

धर, (2), a headless trunk = धड़.

धरइत, *see धर* (1).

धरणि, धरनि, the earth.

धरती, the earth: the ground (*very common in this sense*), धरती पर बैसल, seated on the ground or धरथि, *see धर* (1). [floor.]

धरनि, *see धरणि.*

धरब, the act of putting, placing, &c. धरम, virtue: justice: chastity; *Prov.* धरमक करैत जँ होए चानि, तँझें न कोड़ी धरमक बानि; even if you suffer loss while acting virtuously, forsake not virtue's words.

धरहर, a large house, a palace; *Prov.* स्त्री खड़ तर, सपनाई धरहर, he sleeps on a common mat, and dreams of palaces.

धरङ्ग, *see धर* (1).

धराघर, a mountain.

धरि, *properly Indecl. Part. of धर* (1) *q. v. used adverbially, up to.*

धरिच, धरिए, धर, धरै, *see धर* (1).

धर्म = धरम, *q. v.*

धर्मकार्य, a holy work.

धर्मधीर, *adj.* very virtuous.

धस v. n. to sink: to be in disorder.

धसल केस, dishevelled hair, धस खस to sink and fall, *i. e.*, to drown oneself.

धसब, the act of sinking: disarray.

धा v. n. (*Past part.* धाएल or धायल: धायाल (*Vid. XL, 4*) is not used in the modern language) to run: to hasten.

धाएब, running.

धाकड़, धाकर, a bull.

धाजा, a flag, a banner.

धान, unhusked rice, paddy.

धास, abode, residence.

धार, (*loc. धारे*) a river, a stream: a line: a piece, block, portion: *in Vid. twice धारा for metre.*

धारि, *Irregular for धरि Indecl. Part. of धर* (1).

धाह, flame, blaze: burning.

धिआ, धौ, a daughter; *Prov.* बापक बखारी धिआक उपास, the father owns granaries, and the daughter fasts; धौ मारौ पुतुङ्ग लै चास, beat your daughter, to frighten your daughter-in-law.

धिपाव, v. a. to cause to light, to set a light to: to warm.

धौ = धिआ, *q. v.*

धौपल *adj.* warm.

धौर, धौरे, *adv.* slowly: *subst.* patience, steadfastness,—धौर राख, to be patient.

धुचाँ, धूचाँ, smoke.

धुशुर, the thorn-apple.

धुनि, a sound.

धुनिचा, a cotton-carder; *Prov.* बाप

धुनिचा, पूत खुनिचा, the father a cotton-carder, the son a murderer.

धर, a road, embankment.

धुरौ, the pole of a carriage.

धुआँ, धुचाँ, smoke.

धूर्तपन, knavery: scoundrelly behaviour.

एक, *Interjection of Contempt.*  
Shame!

धेचान, (*loc.* धेचाने), religious contemplation.

धेन, धेनु, a milch cow.

धै, *see* धर (1).

धैरज, firmness: patience, धैरज वाँध or  
धैरज धै रह, to have patience, धैरज  
नहिँ रहल, his [patience did not remain, he lost patience.

धैल, *see* धर (1).

धो, *v. a.* to wash: धोएल धाएल, well washed; *Prov.* धोएल धाएल भेड़ी पाँका लागै चाहैचकि, the sheep washed (*for sale*) is about to fall into the slough, *i. e.*, there's many a slip between the cup and the lip.

धोआई, the art of washing.

धोँक, *adj.* wicked, foolish.

धोकड़ा, a bag: a vessel, receptacle;

*Prov.* गुड़क चोट धोकड़े पुनु जान, only the vessel knows the pain (or weight) of the molasses: *i. e.*, only he who suffers knows the pain.

धोती, a loin cloth, a "dhotie."

धोध, a pot-belly.

धोधेल, *adj.* pot-bellied.

धोवि, a washerman; washermen are notorious for destroying things given them to wash: hence the *Prov.* धोविक वापकेर किछु नहिँ फाट, nothing belonging to a washerman's father is ever torn by him *i. e.*, charity begins at home.

धजा, a flag, a banner, = धाजा.

## न

न, *adv.* not.

नकत, नक्तर, a lunar mansion: a star.

नकसुन्दी, नकसूनी, a small nose-ornament.

नख, a finger or toe-nail: नखदत or नखत, a scratch.

नखास, a place for the sale of horses or cattle, a cattle-market; *Prov.*

धर धोड़ा नखास मेल, the horse is kept at home, while it is being sold in the market, *i. e.*, selling a pig in a poke.

नगर, a town, a city.

नंगौटी a waist rag or cloth; *Prov.* गाँड़ि नंगौटी फते खाँ, he has only a rag over his rear, and he calls himself Fatih Khán, a beggar with the airs of a king.

नचनिहार (*Fem.* नचिहार), an actor, a dancer.

नक्तर, a lunar mansion, = नकत.

नजरि, (*लि*), vision, gaze. नजरि खिड़ाव, *see* खिड़ाव.

नट, (*fem.* नटिन, नटिनिचा) a *nat*; *nats* are a tribe of wandering gypsies, or gymnasts and thieves

whose women are prostitutes and  
dancers : a professional dancer.

नट्टांगा, an actor, a dancer.

बड़हरा, *adj.* short, curtailed.

बड़ाव, *v. a.* (3. *fut.* (*Vid.* XXXVIII,  
6) नड़ावत्) to leave, desert ; lay  
aside : सारि बड़ाव to kill and cast  
away : *cf.* बर (2), नेड़ाव.

बढ़ेर, a vagabond.

बत, *adj.* bent ; lowered, (*Vid.*  
XXIV. 3.) बत कथ माय, hang-  
ing down her head (in shame).

बदान, (बादान), a fool : ignorant,  
*Vid.* I, 6, बदानि for metre.

बदौ, a river, a stream.

बनदि, बनदौ, बन्दौ, a husband's sister.

बनुआ, बनुआँ, a boy, a child : young.

बंद, the foster-father of Krishn :  
his wife (धरणि) was Jásodá.

बंदौ = बनदि, *q. v.*

बव (1), *adj.* new : strange : fresh.

बव, बवी (2), *adj.* nine : (*Vid* LXIII.

3 and 7.) nine and also new, *see*  
चौदाई, and बवा.

बवप्रह, an armlet composed of nine  
pieces.

बवल, *adj.* new, fresh.

बमा (*Fem.* बमौ), *adj.* long ; *Prov.*

बुङ्गिक भौचाँ कै बमौ बमौ बाम,  
a foolish Miyā' has long long  
words.

बमाएब, bringing down.

बमाव *v. a.*, *Indecl. Part.* बमाए,  
नाय, or नाइ : to bring down, to  
make to bend.

नायक, (*Fem.* नायिका), a lord ; a  
lover.

बयन, बैन, नैना, the eye, often com-  
pared to the lotus, *see* कमस ; the

eyes ; बयन गोचर, the range of the  
eye ; *instr.* बयनै, with one's eyes.

बयनाबल, the fire of the eye.

बर (1), a man, a human being.

बर (2), बरिआ, *v. a.*, to refuse scorn-  
fully ; *Prov.* बैज दे त बाभन बरिआव-  
षि, if you offer a bábhán even *ghí*,  
he (is so particular about his caste  
that he) refuses it : *cf.* बड़ाव, नेड़ाव.

बरौ, the spool of a weaver's shuttle.

बल, (*loc.* बले), a tube, a conduit : a  
stalk (of a lotus &c.) : *cf.* बाल.

बलनि, बलनी, बल्लनि, a lotus : बलनी  
दल, a lotus leaf.

बह, नौह, a finger or toe-nail.

बहरनी, a nail-parer : an instrument  
for cutting nails.

बहा, *v. n.*, and बहाव, *v. a.*, to wash,  
to bathe ; बहाय सोनाय after bath-  
ing.

बहाएब, bathing.

बहि, बहिँ, *adv.* not : बहिँ बहिँ, nay,  
nay.

बहेरि, a barber.

बा (1), a word without significance,  
frequently used at the end of a  
verse, to fill out the metre : *e. g.*  
*Vid.* XXVI.

बा (2) = बहिँ, (*rare*).

बाइ, *see* बमाव.

बाई, बाझ, (*Fem.* बाझनि) a barber ;  
*Prov.* बैखि बाझनि कै बाँसक बहरनी  
(sarcastically) a sharp barber she  
is ! why, her nail-parer is made of  
bamboo.

बाज्जा, a boat, a ship.

बाँझ, *adj.* naked.

बाँझ, the penis.

बाँती, a grandson.

नाक, the nose, नाक रंगाव, to have one's nose painted red, to be dis-  
वाग, a serpent. [graced.  
बागङ्गि, a tail.  
बागर, (*Fem.* बागर), *adj.* clever, skil-  
ful : beloved.  
नागिनि, a serpent's wife.  
नाच, *v. n.* to dance.  
नाचव, dancing.  
बाट, (*Fem.* बाटि, or बाटी), a dwarf.  
बाण = बाँड़, *q. v.*  
बाथ, a lord : a master : a husband :  
a nose-ring, *Prov.* अगा बाथ ब  
पौक्ष पग्हा, (an ass) without nose-  
ring in front, or hobble behind,  
*i. e.*, entirely free.  
बाहिठा, childhood.  
बाप, *v. a.*, to measure.  
बापब, measurement.  
बास, a name : a word : देवक बास  
(to pray) in the name of God, (to  
pray) to God. *Vid.* LXXVI, 2,  
बासे *for sake of metre*.  
बाध, *see* बमाव.  
बार, stubble, the stalk of a grain left  
in the field after cutting off the  
ear : *cf.* पोचार.  
बारि, बारी, a woman, a lady.  
बाल, the stem, or stalk of a plant ;  
*cf.* बल.  
बासा, the nose.  
बाह, a husband : a lover : *Vid.*  
XXVIII, 1, बाहे *for sake of metre*.  
निअ, *adj.* own, one's own.  
निअर, नियर, *adv.* & *prep.* near :  
निअरो, *emph.*, even near.  
निक, नौक, *adj.* good : *in the modern*  
*language* नौक is the usual form,  
*but Vid. always uses* निक.

निकस, *v. n.* (*Kanaujī* 3. *Pres.* निक-  
सत), to come out, issue.  
निकट, neighbourhood : *adj.* near.  
निकाल, (*F.* 54), *v. a.* to bring out ;  
commence (a road) from a certain  
place.  
निकाह, (*Hem.* निकाहि) *adj.* good.  
निकौरिआ, *adj.* without cowries, or  
money, *Prov.* निकौरिआ गेलाह हाठ  
काँकड़ि देखि हिच्छा फाट, the man  
without money went to market,  
and his heart broke when he saw  
the cucumber.  
निखड़, *adv.* thriftless : exceedingly  
distressing or painful.  
निगम, the Vedas : (*Vid.* XVII. 4.)  
there are four Vedas : *see* दौस.  
निगह, (गड़) a look, a glance :  
attention.  
निज, *adj.* own, one's own.  
निटुर, *adj.* harsh, stern, cruel.  
नित, *adj.* continual, *Instr.* used  
adverbially नितै, always, con-  
tinually, every day ; *Prov.* नितै  
खेतौ, दोसरै गाय, जे नहिं देखें तेकर  
जाय, if a man does not look  
up his fields every day, and his  
cattle every second day, he is sure  
to lose them.  
नित्य = नित.  
निदान, end, limit, निदान कर, to  
drive to extremities : *adv.* finally.  
निधान, a receivable : *adj.* full.  
निंदा, नौंदि, abuse, reproach.  
निपुण, निपुन, *adj.* skilful, clever.  
निवधन, the act of fixing or deter-  
mining a marriage between two  
persons.  
निवास, abode, residence.

निवाह, accomplishment: protecting, caring for.  
 निविवन, that which binds a woman's petticoat (बौधि): a kirtle.  
 निवेद, *v. a.* to tell: to betray.  
 निवेद्य, the act of telling.  
 निवर, निचर, *adv. & prep.* near.  
 निर water: tears = नौर, *q. v.*  
 निरख, *v. a.* to see, watch.  
 निरखब, sight.  
 निरत, *adj.* devoted, attached to.  
 निरदय, pitiless.  
 निरधन, without wealth, poverty-stricken.  
 निरबाह, *v. a.* to fulfil, or act up to (a promise).  
 निरबाहब, acting up to.  
 निरमाव, *v. a.* to create, fashion.  
 निरमाएब, creation.  
 निरमान, (1), *v. a.* = विरमाव, *q. v.*  
 निरमान, (2), the image of a god.  
 निरस, *adj.* less.  
 निरास, (*Vid.* XLIX, 4, निरासे for sake of metre), *adj.* hopeless: disappointed.  
 निरूप, *v. a.* to suspect of (anything).  
 निरूपब, suspecting.  
 निरोध, cessation, *Vid.* LXXVI, 5, निरोधे for metre.  
 निरोप, *v. a.* to put, to place.  
 निरोपब, putting, placing.  
 निरै, *adj.* pitiless.  
 निशाचर, one who moves about at night: a goblin: the moon.  
 निशास, the breath, breathing, *Vid.* XL, 8, & LXXIV, 4, निशासे for metre.  
 निशि, निशिथ, the night.  
 निशिन, *adj.* sharp.

निशिपति, the lord of night, *i. e.*, the moon: *it is supposed to be marked with spots resembling a deer and hence a deer is said to have an undying affection for the moon, see हरिन.*  
 निश्चित, easy in mind.  
 निष्मै, *adj. and adv.* certainly, truly.  
 निषि = निशि, *q. v.*  
 निहार, *v. a.* to look toward, to spy.  
 निहारब, gazing at.  
 नीँद, sleep.  
 नीँदा, निंदा, reproach, censure.  
 नीक, निक, *adj.* good (*the usual word*): *Prov अपन औक (for थिक) ने, आनक नीक ने, it is not yours, and as it's another's, you say it is not good,—the grapes are sour: see निक.*  
 नीच, *adj.* low: vile: mean.  
 नीन, sleep.  
 नीप, नीपि ले, to plaster.  
 नीबि, a woman's waist-cloth.  
 नीम the *nim* tree, whose bark is bitter: (*Vid.* XLIII, 5) *a basket made of twigs of this tree is here compared to separation, in which the speaker represents herself as a lotus lying withering.*  
 नौर, निर, water: tears, नयन नौर भर, my eyes fill with tears. *Frequently नौरे, for metre.*  
 नौल, dark blue: black.  
 नुका, *v. n.* (3. *Past* नकैलाह), &  
 नुकाव, *v. a.* (3. *Past* नकौलन्हि), to hide oneself: to hide (*cf. दोम*).  
 नुकाएब, hiding, concealment.  
 नुकाएल, नुकाओल, नुकैलाह, नुकौलन्हि,  
 see नुका, नुकाव.

नुङ्ग, *v. a.*, 3. Pres. (*Vid. XXXVI*, 2)

नुङ्गिंचः to press, to squeeze.

नुङ्गब, pressing, squeezing.

नूतन, नूतन, *adj.* fresh, new.

बूपुर, an anklet.

च्यप, च्यपति, a king: (*Vid. XVII*, 2)

the king of the world (भुतल) was Bali.

नै, नै = नहिं, *q. v.*

नेचंट, *adj.* confused: complicated: unintelligible.

नेचोत, an invitation; *Prov.* घर खरचौ

नहिं, नगर नेचोत he has no money in the house, and invites the whole city to a feast, (*of foolish extravagance*).

नेढाव, *v. a.* to lay, to place; *cf.* नङ्गाव, & नर.

नेढारव, laying.

नेना, (*Fem.* नेनी or नेनिचा) a boy, a child.

नेपुर, an anklet.

नेवार (1), *v. a.* to prevent, hinder.

नेवार (2), a kind of flower: its blossom is scentless: (*Vid. XLIII*, 6.)

*the speaker compares her rivals to the scentless nevár, and herself to the fragrant lotus.*

नेवारव, prevention.

नेह, नेझ, love, affection: नेझक बंधु, the friend of my love, my beloved:

*Vid. LII*, 2, नेहा for sake of metre.

नेहौरी, (*F. 43*) a friend.

नेहाइ, an anvil; *Prov.* चुन्न चोट

नेहाइक माँथा, if the anvil is empty, (*i. e.*, has no iron on it) the blow falls on its head.

नेहौरा, a prayer, a request.

नै, *adv.* not, (*rare*).

बैन, बैना = नयन, *q. v.*

नेच्चर, a wife's father's house; *Prov.*

(*a servant addresses his mistress,*

*who makes excuses for not paying him*) नैच्चर बहुदीतेर तैनि सेर सडुच्चा

चले न सोर, your father's farm may be washed away, but I can't let my three scrs of *maguá* go.

नोकसिचा, (نورک), a servant.

नोकरी, service.

नोकसान, (نقصان), loss, damage.

नोख, (*fem.* नोखि) sharp; intelligent.

नोच, *v. a.* to pinch, pull.

नोन, salt.

नोर, water: tears.

नैन, *adv.* nine.

नैंग, बैंग, cloves.

नैडी, a maid-servant.

नैम, *ord. num.* ninth.

नैह, = नह, *q. v.*

## प

पररहिं, *old loc. of पासर*, on foot, or feet.

पकड़, *v. n.* to catch, seize.

पकडिचा, name of a town.

पक्षान, sweetmeats, delicacies; *Vid.*

LXXVII. 3, पक्षाने for metre.

पखान, stone; *Vid. LIII*. 7, पखाने for sake of metre.

पगड़ी, a *pagari*, or turban.

पग, पगु, the foot.

पगचा, a thing for tying the feet, a fetter, a hobble.

पंक, mud: paste.

पंकज, the lotus.

पंख, पंखा, the wing of a bird: a fan.

पच, *v. n.* to be cooked, digested.

पचवंडी, an armlet.

**पचताव**, *v. a.* to regret; *cf.* पक्षताव, which is the more correct form.

**पचतार्थ**, regret, sorrow.

**पचदुन**, five twos, five times two = ten, *see गुन*.

**पचबान**, पचमान, पचवान, पचोबान, पचोमान, he who has five arrows, —the god of love. *Vid.* I. 1. **पचमाने** for metre.

**पचास**, fifty.

**पचीस**, twenty-five: *Vid.* LIX. 2. the twenty-fifth consonant, *viz.*, म (*see प्रथम*) the middle letter of कमल a lotus: also the first letter of मदन, the god of love (*id.* 3.) ; and the last letter of धरम virtue (*Vid.* LXVII. 1.)

**पचोबान**, पचोमान, = पचबान, *q. v.*

**पक्ष**, side, direction: पक्ष राख, to turn one's face towards a person; also to prove the premises of an argument (*F.* 5 with double entendre).

**पक्षताव**, (*cf.* पचताव), *v. a.* to grieve, regret.

**पक्षतार्थ**, sorrow, regret.

**पक्षिम**, the west: पक्षिम दिश हैरि, looking towards the west.

**पक्षा** = पाक्षुँ, *q. v.*

**पक्षिमा**, *adj.* western.

**पक्षिमाच्छा**, an inhabitant of the west.

**पक्षुआङ्**, *adj.* behind, hinder: metaphor, invisible. *Prov.* उचिक लेख पिठि पक्षुआङ्, for the purpose of seeing (so far as your eyes go) your back is invisible, *i. e.*, turn your back to anything you do not wish to see, *i. e.*, there are none so blind as those that won't see.

**पजिआङ्**, पजिआर, a hereditary

genealogist, whose special duty it is to arrange marriages.

**पंच** five: an assembly of five persons: people in general.

**पंजरा** = पाँजर *q. v.*

**पट**, silken cloth.

**पटवरिच्छा**, पटवारी, a village accountant; who is generally the educated man of a village; hence the proverb, काथथक गाँचा मँ, घोबौ पटवारी, in a village of kāyaths, even a dhobi may become patwārī, *i. e.*, association with the educated, will make even a fool learned.

**पटर**, onomatop. ‘smack’.

**पठाव**, *v. a.* to irrigate, to water a plant.

**पठाएँ**, irrigation.

**पठाक**, *adv.* immediately, suddenly.

**पठ**, (*पथ*), an object of study.

**पठाव**, *v. a.* to send: पठाए दे, *id.*

**पठाएँ**, sending.

**पड़**, पर, or खसि पड़, *v. n.* to fall: to lie: to take place, be: happen: पाहू पड़, to fall behind, linger: चित पड़, to fall on the back, औन्ह पड़, to fall on the face, करौट पड़, to fall sideways: to take a position, *e. g.* अपने ऐहि बात मैं पड़ि कै भगड़ा मेटा दिच्छ, be good enough to be arbitrator in this matter, and settle our dispute: परि जा, (*F.* 27), to become; often used with the indeclinable participle of another verb to form a passive instead of जा *e. g.*, बुभि पड़, to be understood; *see gram.* § 185.

**पड़ब**, falling: news.

**पड़बु**, पड़रु, a buffalo calf: *Prov.*

खेत महिलों चर, पड़रहिं सार,  
buffalos are grazing in the field,  
beat the calves, i. e., in a fight,  
the smaller men get caught, and  
the richer and more powerful real  
culprits get off.

पड़िवा, पड़ीब, the first day of a lunar  
fortnight.

पढ़, v. a. to read : recite.

पढ़ब, *obl.* पढ़बा, the act of reading.

पढ़बाव (2), पढ़ब, *v. caus.* To cause  
to read or recite.

पढ़ाएब, the causing to read.

पंडित, a learned man, a "Pundit."  
पंडितपन, पंडिताई, पंडितारे, learning,  
"Punditship."

पढ़िचा, a cloth with a coloured bor-  
der, *see पाढ़ि.*

पतक्खा, a flag, banner.

पत्नी, a wife: (*Vid. XVI. 10*) the  
wife of Rám, who was the enemy  
of Rában, was Sítá, *see औरि*, and  
रावण.

पताक, a flag, banner.

पताल, hell, the infernal regions.

पति, a lord, master: a husband;  
(*Vid. XVI. 3*) the husband of the  
fourth daughter of Dachh (*Daksha*) = the husband of Róhini =  
the moon (*Som*); the whole com-  
pound is in the genitive governed  
by भगिनी (sister); the sister of

*Som* was Lakshmi, who took bodily  
form as Rukmini: (*Vid. XVI. 8*)  
the husband of Kám Dhenu (*see  
कामधेनु*) is the bull on which Síva  
rides, *cf. तापति*: (*Vid. XVII. 2*)  
the husband of Ushá (*the dawn*)  
who was the daughter (*तनया*) of  
*Bánásur* (*बाणसुर*), was Aniruddh,

the son of Pradyumn, the son of  
Krishn: (*Vid. XVI. 4*) the hus-  
band of Párbatí was Síva, whose  
foe (वैरी) was Kámdeb; see  
दुहिता, and वैरी: पति घर, the  
husband's room, the bridal cham-  
ber.

पतिआव, *v. a.* to trust, believe in.

पतिआएब, trust, confidence.

पतिगह, *see पति.*

पत्ता, the leaf of a plant, of a book:  
a detailed description.

पथ, a road, way, path.

पथर, *v. n.* to lie scattered, be scat-  
tered.

पथरब, a scattering.

पथल, a stone; अथल पथल, a stone.

पथुकजन, a wayfarer.

पट, a word, a sentence.

पटना, (*Fem. पटनी*), one who breaks  
wind excessively: one who talks  
foolishly, a spendthrift; *Prov.*

पटनाक लेखे टाका भुट्टकौ, in the  
consideration of a spendthrift,  
money is like potsherds.

पदारथ, a blessing: there are four  
blessings, धरम, औरथ, काम, and  
मोक्ष, virtue, wealth, love, and  
salvation: a thing, fact (*very  
common in this sense*).

पनबड्डा, a betel-box.

पनार, a conduit, channel: *adj.*  
streaming with, soaked in: सुरंग  
पनारे (*Vid. XXXVIII, 2, ०२*  
*locative*), in a conduit of red, hence  
soaked with blood, *see सुरंग.*

पनिआएल, *adj.* covered with water,  
flooded (*as a field*).

पनिबट, a canal, conduit.

पपनी, the eyelash.

पवन्, the wind.

पय्, पै, *Prep.* on ; upon : in : from (of time), जनस पय्, from the time of my birth : *conj.* though, although : *properly indecl. part. of पाव.*

पवाधर, the bosom : a cloud.

पर (1), *Prep.* over, above, on, upon.

पर (2), *adj. pro.* other, another : *see परहिका.*

पर (3), *v. n.* = पङ्, *q. v.*

परकार, way, manner, means, method.

परगास, *v. n.* to shine ; bloom.

परगासब, the act of shining.

परचार, *v. a.* to reproach a person concerning anything, to cast it in his teeth.

परचारब, reproach.

परजंत, (पर्यंत), end, termination.

परजुग्नि, (परिज्ञिति), plan, device : contorsion, twist, wriggle.

परतिपद्ध, (प्रतिपद्ध), a gift, present.

परती, fallow land ; any open space, विचल्ली परती, mid air.

परतीति, trust, belief, confidence : परतीति सान् (*with genitive of object*), to trust.

परदेश, परदेस, a foreign or distant country.

परव, a festival, holiday.

परवत, a mountain.

परवरसी, *see परवरसी.*

परवश, परवस, subject to another, not one's own master : dependent on another, परवस हो, to yield, succumb : unhappy, distraught.

परवेस entering, entrance, परवेस हो, to enter, commence.

परवेष, *v. a.* to console, comfort.

परवेषब, consolation.

परस, *adj.* and *adv.* excessive, very much.

परसान, an authoritative saying : confidence, trust ; *Vid. XLIX, 2,* परसाने *for sake of metre.*

परवरश, परवरसी, (परवरशी), relief, protection, nourishment.

परवा, a dove, a pigeon.

परस (1), the act of touching, touch.

परस (2), *v. a.* to touch.

परसन, *adj.* pleased, delighted.

परसब, the act of touching, touch.

परसमनि, *lit.* a touch-jewel : *hence, a very precious jewel ; a term of endearment.*

परहिक, *gen.* of परहि, *emph. for पर (2), (Vid. LI, 6) : it is possible however that परहि in this passage is fem. of परह, an old obl. form of पर (2).*

परहित, *adj.* friendly, or profitable to another.

पराक्रम, manliness.

परान, life : heart (*metaphorically*), *Vid. LXIII, 7, पराने for metre.*

परासब, *adj.* overpowered, conquered : *subst.*, defeat.

परि, *Prep.* on, upon ; कोन परि, how ?

परिच्छ, previous acquaintance with, or knowledge of a person.

परिचित, known, acquainted with.

परिजन, relations, family.

परिणत, *adj.* submissive, obedient.

परिणाम, end, conclusion, *Vid. XLI, 5, ओणमे for metre.*

परिवेज, *v. n.* to abscond, retreat.

परिवेजब, desertion.

परिनत, *adj.* submissive, obedient : परिनत हो, to yield to.

परिनाम = परिणाम, *q. v.*

परिवार, family, relations : dependents.

परिवेष्ट, परिवेष्टव = परबोध, *q. v.*

परिमल, soft, yielding.

परिरम्भनि, embraces, the act of embracing.

परिचुक्ति, way, manner. कौन परिचुक्त हौ? *cf.* परज़ुगति.

परिहर, *v. a.* to give up, desert, forswear.

परिहसि, (*Vid. XII. 4.*) old 2nd sing.

*Pres. of supposititious root* परिह (*per metathesis for पहिर*), to wear (clothes) : Thou wearest.

परेख, *v. a.* to see.

परेखब, seeing, sight.

परेस, love, affection.

परे, *v. n.* to run away, abscond.

परोसिआ, a neighbour.

परोहन, a vehicle, animal on which to ride ; *Prov.* गद्दा के न हैंसर

गोसैचा, धोविआ के न हैंसर परोहन, an ass has only one master (*a washerman*), and a washerman has only one vehicle (*an ass*), *i. e.*, every one should stick to his own caste-trade.

परुंग, परुंगिआ, a bedstead.

पलट, *v. n.* to be reversed. पलटि आ, to return.

पलटब, reversing.

पलटन, an army, a regiment.

पलथी, a position of sitting with the feet crossed under the buttocks :

पलथी सार, to sit in this position : *cf.* गोठ, चुकौमालौ.

पलान, *v. a.* to spread (as a cloth or skin).

पलिका, a match ; a light, a candle.

पञ्चब, a sprout, a shoot, a young plant.

पञ्चबराज, the king of delicate plants, the lotus.

पशुप, a tender of beasts, a cowherd.

पसार, *or* पसारि दे, *v. a.* to scatter (*seed &c.*) to spread out, open (*wings &c.*).

पहड़िआ, an inhabitant of mountains.

पहर, a *prahar*, watch, or quarter of a day or night, *see* दुपहरिआ ; the beat of a *chaukidár* or Police officer: watch and ward.

*This word has an oblique form*

पहरा, only used in the oblique cases : *e. g.* (*Sal. XIX*) चौरौ कै लैलजँ सलचेसक पहरा सैँ, I have stolen them, and brought them from Salhes' beat.

पहरू, a guard.

पहाड़, a mountain.

पहिर, *v. a.* (*cf.* परिहसि) to wear (clothes). पहिर ले, to put on clothes.

पहिल, पहिलू, *adj.* first : *loc.* पहिलहिं (*Vid. LX, 4*), *or* पहिले (*Sal. XII*), at first. *The lit. trans. of Vid. LX, 4 is 'at first the sentence put an end to her life.'*

पहिलोठ गाए, a cow that has had one calf (= *Shr. गरुष*).

पज्ज, पञ्ज, a husband, a beloved.

पञ्जच, पञ्जच, *v. n.* to arrive.

पञ्जचब, arriving.

पञ्जचाव, *v. a.* to cause to arrive, to take, carry. पञ्जचा दे, *id.*

पञ्जना, a guest ; a bridegroom.

पञ्ज = पञ्ज, *q. v.*

पाई, पाए (1), *see* पाव.

पाए (2), पाएर, the feet, *old loc.*

पएरहि॑, *q. v.*: पाए काश्त, an under tenure, *but see पाहौ काश्त*, from which it should be carefully distinguished. This distinction has not, so far as I am aware, been noticed by any writer on land tenure, and hence great confusion has risen on the subject.

पाचोत्, पाचोल, *see पाव.*

पाचास, (*Skr. प्रष्टष, Pkr. पाजस्ती*) the rainy season, including the months Ashárh, and Srában.

पाँक, mud at the bottom of a lake.

पाँखि, a wing (of a bird).

पाँच, *Num. five*: (*Vid. XXII, 3*) a sentence of five syllables, *viz.*, नहिँ आए, "you will not come," *cf.* सात and दुइ; पाँच पाँच, five each.

पाँचो, *def. num. the five.*

पाँचोबान, he who has five arrows, Kám Deb the god of love: *cf. पचबान, &c.*

पाँजर, a side: the side of the body.

पाँति, a line, row: a necklace: a sign of the plural, *e. g.*, *Vid. XVIII, 3.*

पाकल्ल, *adj. ripe.*

पाग, a pagari, a turban.

पाचो (*F. 57*) = पाँचो, *q. v.*

पाकुँ, पाकूँ, *adv. and prep. behind:*

*Prov. इच्छन कन्या कन्या कुमारौ, आग अलश्ल पाकुँ भारौ*, the pretty girls of south Mithilá are pendulous before and weighted behind.; *cf. आग, for another version.*

पाठी, half of a head of hair, when divided down the centre.

पाठशाला, a college, a school.

पाड़ा, (*Fem. पाड़ी*) a buffalo calf.

पाढ़ि, an edge, a margin: the coloured edge of a cloth, *see पढ़िआ.*

पाणि, = पानी (2), *q. v.*

पात, the leaf of a tree, or of a book: an epistle, letter: a leaf platter; *Prov. जकर भाघ सरै, तकर पात न भात*, (at a funeral feast, the person who is comforted most, and whom the relations try to induce to eat, is the son of the deceased: here he is neglected by the greedy relations, and the translation is) he whose mother is dead, has neither platter nor food: the act of falling,—*see जल.*

पातर, (*fem. पातरि*), *adj. slender, delicate.*

पाथर, a stone.

पाद, a breaking of wind; *Prov. पाद बहावीं खोखी*, the concealing of such under pretence of clearing the throat.

पान (1), betel leaf: the red colour imparted to the lips by the juice of the leaf.

पान (2), the act of drinking: पान कर, to drink: सधु पान, drinking nectar: *Vid. XIV, 10, पाने, locative.*

पानि, water: *Vid. LXXVIII, 3, पानी for metre.*

पानी (1), *Hindí for पानि, q. v.*

पानी (2), a hand.

पार (1), *adj. and adv. across, on the other side.*

पार (2), *v. a. to cross, to pass over:*

*In Bangálí this root is used in the sense of to be able; Pandits say*

that it is not so used in *Maithili*; but I differ from them on this point, having noted three passages in *Vidyāpati* in which it is used apparently in this sense. They are (1), IV. 3. लुबुधला नयन हट्य के पार, which I translate "who can turn aside a greedy eye" *Pandits* make पार a verbal noun and translate "who turns aside the crossing of a greedy eye," which is an awkward translation, and hardly makes sense: (2), XXXIII. 5 कहिच न पारिच्य पङ्ग मुख भासा, which I translate "I cannot tell the words of my love" *Pandits* make कहिच a noun, and translate "the telling is not crossed, i. e., attained to" which is practically yielding the position: (3) XXXI. 4 आकंप कठिन सह्य के पार, which *Pandits* translate "who bears warm embraces to their utmost limit (पार)?", but which seems to me much more nearly to resemble the *Bangali* आकम्प कठिन सहिते के पारे, "who can bear warm embraces?": anyhow, in modern *Maithili*, I have not met पार in the sense of "to be able."

पार (3), *Vid.* V, 1, पारे for metre), पारब, the act of crossing: पार कर, to cross a person over a stream.

पाला, snow.

पाव, v. a. The following forms have been noted, *Simp. Pres.* 1 पाचौ, पाविच्च, 2 पाद्ये, पाविच्च, 3 पाव, पायथि; 3 *Fut.* पाचोत; 1. *Past.*, & in poetry, 3 *Past* पाचोल; *Indecl.*

*Part.* पाए; to get, to obtain: *Indecl. Part.* पाच, पै, पाई (*Vid.* XIV, 5), or पार, used as a preposition; see पद्य; जन्म पाए, from my birth: with obl. verbal noun to be able, e. g., सहै पावौ नहिँ, I cannot bear: to find, see, distinguish: hence, to come upon, arrive at.

पाव, पावथि, पाविच्च, पाविये, पावौ, see पाव.

पाश = पास (2), q. v.

पास (1), neighbourhood: पास or पासे, prep., near.

पास (2), a net; a collection केस पास a head of hair, a lock of hair: locative, पासे *Vid.* (XL, 7) or पाषे (*Vid.* XXXIX, 7) for metre.

पासा, = पास (1), q. v.

पाह, a line, a procession in line.

पाहन, a stone.

पाहौ adj. foreign: पाहौ काशन, cultivation by a *ra'iyat* who lives in one village, and cultivates in another; to be carefully distinguished from पाए काशन, which is derived from पाए feet, and means an undertenure: see पाए.

पि, or पौ, v. a., the following forms have been noted, 3rd *Simp. Pres.*

पिबय, पिबु, पौचै: 2nd *Imperat.* पिच्छ,

पिच्छ, *Pres.* *Part.* पिबैत, पौबैत (*incorrect, Sal.* XIV): *Past. Part.*

पिच्छल, पौच्छल: *Indecl. Part.* पिबि, पौबि, verbal noun पौच्छब (e. g.

पौज्बाक जोग्य, fit to drink) & obl.

पिबै (e. g. पिबैक भर, sufficient for a drink): to drink: to absorb: to be full of: comp. verb. पिब ले for पिबि ले to take to drink, to drink.

पिच्छ, *see* पि.

पिच्छब, पौच्छब, the act of drinking.

पिच्छ adj. beloved, *subst.* a beloved one, a husband; *cf.* पीच्छा.

पिच्छाएव, causing to drink.

पिच्छाव, पिलाव, or पौलाव, *v. a.*, 2nd *Imperat.* पिच्छाविए (*Vid. X, 10*), to cause to drink, to give to drink.

पिच्छाक, a drunkard, one who drinks.

पिच्छार, (*sem. फिच्छारि*), a beloved one.

पिच्छास, thirst.

पिच्छस्त्र, *adj.* thirsty.

पिच्छत्त, *see* पि.

पिच्छलाच्च, (*fem. ओच्छाहि*) *participial adj.* drunk.

पिँड़, पिँड़ा, a lump.

पिक, the Indian cuckoo.

पिकदानी, a spittoon.

पिक्छङ्ग, (*fem. फिक्छङ्गि*), *adj.* slippery.

पिक्छङ्ग, slipperiness.

पिक्छज्जाच्च, (*fem. ओच्छाहि*) *adj.* slippery.

पिक्छा, *adv.* and *prep.* behind; *cf.* पौक्षा.

पिक्छोर, पिक्छोरि, pursuing: पि० कर, to पिंचरा, a cage. [pursue.]

पिटार, rice pounded in water.

पिठि, the back; *cf.* पौठि.

पिड़, *v. n.* to suffer pain: to be hurt, or wounded; *cf.* पौड़ा, पिरा.

पिड़ब, pain.

पिड़ाएल, *adj.* tired, weary; *cf.* पौड़ाएल.

पिड़ि, a stool; *cf.* पौड़ा.

पितर, a father: brass; *Prov.* पितरक नथ पर एतेक गुमान, so much pride about a brass nose-ring!

पिच्छी, a paternal uncle, पितिच्छीत, a paternal uncle's son.

पिबय, पिबलच्च, पिबु, पिबैत, *see* पि.

पिरा, *adj.* pained, weary, tired; पिरा जा, to be tired: *cf.* पिड़ा.

पिरिति, पिरौति, पिरौती, love, affection.

पिरौह, or पिरौन, slightly yellow yellowish.

पिलाव, *see* पिच्छाव.

पिशाच, पिषाच, a goblin.

पिसून, पिसुन, a slanderer, a back-biter.

पिसाद, wages for grinding.

पिसान, the act or profession of grinding grain.

पौ, *v. a.* to drink, *see* पि.

पौच्छ = पिच्छा, *q. v.*

पौच्छर, *adj.* yellow.

पौच्छब, *see* पि.

पौक्ष, पौक्ष, *adv.* behind : afterwards; *cf.* पिक्छा, पाक्षँ.

पौट, पौटि, the back; *cf.* पिति.

पौड़ा, pain, agony; *cf.* पिड़ा, पिरा, पौरा.

पौड़ाएल, fatigued, tired; *cf.* पिड़ाएल.

पौड़ा, a stool, a seat; *Prov.* गया गँड़ि, बनारस पौड़ा, he has his buttocks in Gayá, and his seat at Banáras, *i. e.*, you can't be in two places at once.

पौपर, a pípal tree.

पौबि, पौञ्ज, पौबैत *see* पि.

पौरा = पौड़ा, *q. v.*

पौरौ, yellowness.

पौलाव, *v. a.* to cause to drink, *see* पिच्छाव.

पौलु, a worm.

पौसल, *adj.* (*properly participle*) pounded. *Subst.* dust.

पुख, *Pushya*, or the eighth *nakshatra* or lunar mansion of the rainy season.

पुख, the feather of an arrow.

पुद्ववह्निः, पुद्वे, पुद्वै, पुद्वैकिएन्हि, see पूढ़्.

पुच्छित्रो, see पूच्छि.

पुद्वारी, a present of clothes, sweet-meats, &c. sent to the house of a bridegroom by the guardians of the bride, some months after the marriage.

पुजलङ्गं see पूज.

पुजाद्, v. a. = पूज, q. v.

पुजाएव, worship.

पुतङ्ग, a son's wife.

पुन, adv. again, see पनि.

पुनमति, adj. fem. agreeing with गंगे (Vid. LXXXVIII. 2), holy.

पुनरवसु, the seventh *nakshatra* (*Punarvasu*) or lunar mansion of the rainy season.

पुनि, पुनु, पुन, adv. & conj. again : on the other hand, still, nevertheless.

पुनीता, adj. holy, sacred.

पुन्य, holy : a good action : the good actions of a former life : *Vid.* XXXVIII, 1, *instr.* पुन्ये for पुन्य for metre.

पुर (1), a city, a town : पुर परिजन, the townfolk.

पुर (2), and पूर, v. a. and v. n. ; following forms are noted : 1 and 2 *Imperat.* & *Simp. Pres.* पुरिण्; 2 परह; 3 *Fut.* पुरत; *Past Part.* पुरल, पूरल; to fill : to fulfil, complete, do : to fill, be filled.

पुरत, see पुर (2).

पुरंदर, the god Indra.

पुरब, adj. former : subst. former times, olden days : पुरबक पुन्य (*Vid.* XXXVIII, 1) the virtuous

actions of a former life : cf. पुरब, प्रब.

पुरबा, a collective name for the three *nakshatras*, or lunar mansions *Púrva-Phálguni*, *Púrváshádha*, and *Púrva-Bhadrapadú*; the first of these is the eleventh *nakshatra*.

पुरबासी, a citizen.

पुरविल, adj. & adv. former : formerly.

पुरल, परह, see पुर (2).

पुराव, v. a. to fill, fulfil.

पुराएव, fulfilling.

पुराम, (*Vid.* LXXXIII, 2, पुरामे for metre) adj. old.

पुरिण्, see पर (2).

पुरख, a man, a husband.

पुरब, = पुरब, q. v.

पुरष = पुरख, q. v.

पुरबाहन, the fore-noon.

पुल्किन, adj. with the hair standing on end : thrilled : delighted, pleased.

पुड्मी, the earth.

पूख = पूख, q. v.

पूछ v. a. to ask, inquire : this verb is frequently written पूछ, but this is incorrect, except when the vowel is shortened according to gram.

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पूछब, पूछि, *empl.* पूच्छित्रो, the act of asking, a question.

पूज, v. a. 1 *Past.* पुजलङ्गं; *Indecl.* Part. पञ्चि; to worship, offer worship to ; also पूजि पुजाव (*Vid.* XXXVII, 2).

पूजैरौ, a worshipper.

पड़ी, a kind of cake, or sweetmeat ; it is not easily digested, hence the proverb, about one who attempts

*things he cannot do*, घौंच पचे नहिँ,  
पूँडी ला मारि, a fight for cakes,  
when ghí won't digest.

पच, the East.

पूबा, an inhabitant of the East.

पूर, *v. a.* = पुर (2), *g. v.*

पूरन, *adj.* full.

पूरपक्ष (*F.* 5), the premises of an argument. पूरपक्ष राख to prove an argument.

पूरब, the East: *also* पुरब, *g. v.*

पूरङ्ग, *see* पुर (2).

पूरौ, wheaten dough, for making cakes; *cf.* पूँडी.

पूल, a bridge.

पैचाज, onions.

पेट, the belly, a glutton; *cf.* पेट.

पेटकुनिचा, the act of lying on the belly on the earth.

पेटार, a basket, a trunk; *Prov.* आकल बरद के पेटार भारी, for a tired bullock even a basket is too heavy.

पेटू, पेटुचा, a glutton.

पेच, the belly; *cf.* पेट.

पेठि, a market.

पेनवाह, a driver of cattle with a पैना, *g. v.*

पेह्च, *v. a.* to put on, wear (clothes): to adorn one self with any thing.

पेह्चब, the act of putting on.

पेस्तर, (प्रिय) *adj.* first.

पै, *adv.* used to give emphasis, surely, सेह पै, he alone.

पैचाँ, the foot.

पैचा, or पैच, the act of borrowing.

पैडा, a road.

पैट, *v. a.* to enter: to rush into.

पैटब, entrance.

पैना, a cattle-whip or goad.

पैनि, a "pyne," or main drain for irrigation.

पैर, the feet, the leg: *see* पसर.

पैख, (= पौख), manliness, courage; *v. a.* = पैठ, *g. v.* [age.]

पैसा, a pice: a small copper coin.

पैचार, straw, after being broken and trampled on at the threshing floor: that part of the stalk which is cut off with the ear: *cf.* नार.

पैँछ, *v.* लाँगड़.

पैखर, पैखरि, पैखरी, a tank: *obl. plur.*

पैखरन, *F.* 31.

पैक, *v. a.* to rub, or wipe off.

पैखब, wiping.

पैटौ, a small kind of fish.

पैड़ा, *adj.* stout, robust.

पैथा, पैथौ, a book.

पैस, *v. a.* to nourish, bring up, cherish: (*Sal.* III) *in neut. sense*, to be nourished, to grow up.

पैतौ, a small kind of basket for holding clothes.

प्रगज्ञा, a fiscal division, a *pargana*.

प्रति, *Prep.* in the presence of.

प्रतिपाल, the act of protecting: बचन

प्रतिपाल कर, to act up to one's words.

प्रत्यच्छ, *adj.* visible: in the presence of (*very common in this sense*).

प्रथम, *adj.* first: (*Vid.* LIX, 2) the first consonant, *viz.* क: the 1st, 25th, and 28th consonants form the word कमल, a lotus; *see* पचौस, and अठाइस: (*Vid.* LXII, 1) the eleventh consonant is ट, which with क, forms कट, a promise; *see* एकादस.

प्रथमचि, प्रथमचि, *adv.* first, for the first time.

प्रनाम, obeisance, reverence; *in correspondence*, "my compliments" to so and so.

प्रश्न, a question.

प्रसन, प्रसन्न, *adj.* pleased, gracious : see परसन.

प्राण, प्रान, life: (*old abl.*) प्राणँ.

प्राणवती, (*Vid. XXXVII, 8*) N. P.

प्रान, = प्राण, *q. v.*

प्रिय, *adj.* beloved, = पिता. *q. v.*

प्रीत, प्रीति, affection, love.

प्रीतम, a beloved one.

प्रीति, = प्रीत, *q. v.*

प्रेम, love, affection.

## फ

फका, the act of putting or throwing a handful of food into the mouth;

*Prov.* About a poor man who should be modest, but who is greedy at a dinner-party; जिनकर

भूजा नहि, तनिकर फका बड़, he who (at home) never touches parched grain, is now gobbling large handfuls: cf. फाँक.

फटक *v. a.* to separate: to winnow.

फटकनाइ, the act of winnowing.

फटकब the act of winnowing.

फटका (*fem.* फटकी), फटकाह (*fem.*

फटकाहि) *adj.* scattered; hence large; *Prov.* बूढ़ि सौआँक फटकाहि आँखि a foolish Miyā' has large eyes; बूढ़ि सौआँ के फटकी दाढ़ी, a foolish Miyā' has a ragged beard.

फटके फटके, *adv.* separately, apart.

फटाक, unconnectedly; suddenly unawares.

फटा, फटा, a split length of bamboo.

फल, *v. n.* to bear fruit, to fructify: to ripen.

फणि, possessing the expanded hood or neck of a snake, but especially of the Cobra: a snake: फणि मणि a precious jewel supposed to exist in a snake's head: often compared to a lady's face.

फना, a snake's hood.

फरक, (فرق), *adv.* separate.

फरफरावटि, throbbing.

फराक, distance.

फरीद, dawn.

फर, फल, फल, a fruit: (*Vid. XVI, 8*) the fruit beloved by Siv is the bel, noted for its roundness and hardness: see तापति, पति, and कासधेनु.

फसिल, (فصل), a harvest.

फाँक (1), *v. a.* to gobble, to toss into the mouth hurriedly: cf. फका, फौंक.

फाँक (2), = पूँक, *q. v.*

फाँकड़, the lungs.

फाँस, a noose, a snare: *old loc.* फाँसे (*Vid. I, 5*).

फाट, *v. n.* to be torn: to be torn out.

फाडब, the state of being torn.

फाटिक, glass, crystal.

फाड़, फार, *v. a.* (*act. of* फाट) to tear, to break: to open.

फाडब, a tearing.

फातमा, Fátimá, the mother of Hassan and Husain.

फार (1), = फाइ, *q. v.*

फार (2), a ploughshare.

फिर, फौर, *v. n.* to turn, to twist, to leap, (*Vid. LXXVI, 8*) फिरइकि = फिरै आँकि.

फिरगी, a European.

फिरव, a turn.

फिरचाहै, (*پریاہ فر*) a complainant.

फौका, *adj.* tasteless.

फौर, *v. n.* = फिर, *q. v.*

फुचौ काटी, pen and inkpot.

फुट, फुल, फूट, *v. n.* to blossom : to burst into blossom, to burst out, burst : (*of a burglar*) to break into a house : to be broken, cracked ; *Prov.* फुटल भाँड़ संगौ पुनु जोह, a cracked pot looks for a companion, *i. e.*, the fox who lost his tail : to quarrel amongst oneselves, *Prov.* घर फूटे गमार लूटे, when there is disunion in the house even fools loot it : cf. फुर.

फुद्दी, a small kind of bird.

फुफकार, the hissing sound of a serpent.

फुर, *v. n.* to be guessed, *Prov.* फुरलौ कहाँ, तो झरलक जाहाँ, where was it guessed by you ? where he beat me, *an allusion to the instructive power of the ferule* : cf. फुट.

फुरस्ति, (*مسٹر*) leave, liberty.

फुल (1), = फुट *q. v.*

फुल (2), फूल, a flower, a blossom.

फुलड़ली, a flower-basket.

फुलवाड़ी, a flower-garden.

फुला, *v. n.* to blossom.

फुलेल, sweet oil, made from the चमेली, or other sweet-scented flower.

फुसफुसाहिटि, whispering softly in the ear.

फुसिआ, फुसिआह (*sem. اچاہی*), one who whispers : a deceiver, one who speaks falsely ; *Prov.* फुसिआहि बनिआँइनि कै भरि घर बठखरा, a dishonest shopkeeper has her house full of weights.

फूँक, फूँक, *v. a.* to blow ; to blow up a fire ; *Prov.* फूँक न फाँक, टाँग विशारि कै ताप, you don't even help to keep the fire alight, and you stretch your legs before it to warm yourself, (thus preventing other people enjoying it).

फूजला, *adj.* loosened.

फूट, see फुट.

फूरा, *adj.* active, intelligent.

फूल = फुल (2), *q. v.*

फूस, *v. a.* to whisper : to speak falsely : *Indecl. Part.* फूसि, used as *पूसि*, a lie. [adv., falsely.

फैक, *v. a.* to throw.

फैकब, a throwing.

फैफड़ि, puffing and blowing.

फेर, *v. a. and v. n.* to turn aside, or away ; *Vid. XLIX, 1*, मुख फेर, to turn aside the face : to whirl.

फेरव, turning aside.

फेरा, फेरी, a circuit, routine.

फेरि, *adv.* again : hence, on the contrary, on the other hand.

फेरी = फेरा, *q. v.*

फैक, *v. a.* to toss by the handful (food) into the mouth, to gobble : फौँका, a boil, a sore. [cf. फैक.]

फोकचा, a small fish, whose belly swells enormously when blown out by wind—a cruel amusement of little boys.

फोर, *v. a.* to break, smash.

## ब

Note. Many words commencing in this dictionary with ब are, in common use and in the selections, spelt with व.

बद्धसाव, *v. a.* to cause to sit, = बैसाव बएर, the jujube tree. [q. v.

बएस, बयस, age (of a man or woman), period of life; प्रथम बएस, first youth.

बेश, a family.

बक, a crane.

बकवाद, verbal quarrelling, wrangling. बकस, the English word "box."

बकरा (*fern.* बकरी), a goat: *cf.* बकर. बकरील, *adj.* foolish.

बकचीस, (شکری), a present.

बकुचां, (بکوچان), a bundle of clothes.

बकर (fern. बकरी), a goat: *a she goat's face is supposed to resemble that of a poor man, hence the prov.* बकरीक सन मूँह, भुसर सन पोछा, he's got a face like a she goat's, and yet he is as stout as a pestle: *cf.* बकरा.

बखरा, division, the act of dividing; *Prov.* पानि मँ जाँक, नौ बौ कुटिआ बखरा, the fish are still in the water and they divide them each into nine slices, *i. e.*, they count their chickens before they are hatched.

बखान, a tale, narrative.

बखारी, a granary.

बखेचा, a kind of sewing, coarse quilting.

बखोड़ा, the bark of a tree.

बखो, name of a tribe of gipsies; *Prov.* about one who does badly what he might be expected to do well, बुद्धबक बखोक खंदक मँ डेरा, the foolish Bakho set up his tent in a pit.

बगड़ा, a sparrow.

बगै, form, shape, appearance. बंगा, the cotton plant.

बंगाली, a Bangálí. *The Bangálís speak very bad Maithili and hence cannot be understood, hence the following Prov. is used with reference to any one who does not speak plainly* एक बंगाली, दोसर तातराछ, in the first place he is a Bangálí, in the second place he stutters.

बगैरा, *adj.* foolish; *Prov.* बाप बगैरा, पूत चौतार, the father is a fool, and the son intelligent.

बच (1), voice, speech: a word.

बच (2), बाँच, *v.n.* to escape, be saved.

बचन, voice, speech: a word.

बच्च, escape, the act of escaping.

बचाव, *v. a.* to cause to escape, to save, (*Vid.* XL, 12) बचाओ, *for* बचाए, you will cause to escape: hence you will conceal.

बजदू, बजत, *see* बाज.

बजड़ा a kind of millet.

बजनिआ a player on musical instruments; *Prov.* बाबाजीक बाबाजी, बजनिआक बजनिआ, the saint of saints has turned fiddler of fiddlers; *i. e.*, his pretensions to holiness are all hypocrisy.

बजर, बज्ज, a thunder-bolt: hence *adv.* violently, tightly, केवाड़ बजर कर, to fasten a door tightly: बजर बौद्ध, a thunder-bolt sleep, a sleep so sound that even a thunder-bolt will not break it.

बजबज्ज, *see* बाजब.

बजार, (بازار) a market.

बजाव, बजावे पठाव, *v. a.* to send for, or call a person = Hindi बुखाना.

बजे रथि, *see* बाज.

बञ्ज = बजर, *q. v.*

बटमाई, the art of rope-making.

बटवारी, high-way robbery.

बटेर, a kind of quail.

बटोर, *v. a.* to collect.

बटोहिच्छा, बटोही (*fem.* बटोहिनि), a wayfarer.

बडा, a kind of large metal cup.

बडू, a pot for boiling rice, of globular form.

बड़ (1), *adj. and adv.* (*fem.* बड़ि) large, great: very: सभ से बड़ greatest: see बड़ा.

बड़ (2), the "bur," or banian tree.

बडुद, बरद, an ox.

बड़पन, बड़प्पन, बड़ाई, greatness.

बड़ा, one who is great, a great man; *nom. plur.* बड़े : बड़ा is properly a Hindí word. The Maithili form is बड़ : in Maithili the form बड़ा is properly only used as an oblique form or agreeing with a noun in an oblique case, as in *Vid.* III, 6; XLI, 6; and XLIV, 5.

बढ़, बाढ़, *v. n.* to increase.

बढ़नी, a broom for sweeping with.

बढ़ब, increase.

बढ़ाय, *v. a.* to cause to increase.

बताव, *v. a.* to show, explain: बताए हैं or बता दे, to tell.

बतास, wind: बतास कर, to fan: *Vid.*

LXXIV, 4, बतासे *for sake of metre.*

बताह, *adj.* mad.

बतुलाह, *adj.* rheumatic.

बचौ, a lath, or thin piece of wood: hence the cross pieces of a roof, see कोरा.

बथान, a fold, or enclosure for cattle;

*Prov.* बड़बक सौचाँ मॉर्ग गास बथान, the foolish Miyā has his cattle

fold in the midst of the village.

बद्धन, face, countenance.

बद्धाचौ, (*प्र॒ह॑श्चात् पा॒*) reign, majesty.

बद्धम, a kind of grain, "gram."

बद्ध, a scoundrel, a blackguard.

बध, murder, slaughter.

बधवाह, (*cf.* बाध), a man who watches the fields of a village and guards them; a *garde champêtre*.

बधाव, a song of congratulation.

बधू, a wife.

बन (1), *v. n.* to be made, to be manufactured: (of a field) to be ready, prepared, cultivated; *Prov.* जेकर बनल अखड़वा है, तेकर बारह्मा भास, he whose fields are ready in Ashárh, is ready also all the year round.

बन (2), a wood, a forest: *old loc.* बनिहँ.

बन (3), that which binds: निबिन, that which binds a woman's petticoat (*नौबि*), a kirtle.

बनब, the state of being created.

बनबैछिय, see बनाव.

बनसि, a fish-hook.

बनाएव, shaping, making.

बनाव, concord, reconciliation.

बनार, a trace, a sign.

बनाव, *v. a.*; 3 *Periphrast. pres.*

बनबैछिय; to make, concoct, create.

बनिचाँ, (*fem.* बनिचाँइनि) a shop-keeper.

बनिसार, a binding-house, *i. e.* a बनीज, a merchant. [prison.

बनीचा, *adj.* wild.

बनीषिच्छा, a man of Banaudh, whence the best peons are supposed to come.

बंद, a tie, a knot or button for fastening clothes.

बंध (1), a bond.

बंध (2), to bind : to perform.

बंधक, pawning, giving things in pawn.

बंधन, bonds, binding.

बंधाव = बाह्व, q. v., *Muhammadan 3 past*, बंधोल्की.

बंधु a friend : a relation.

बंधुआ, a prisoner.

बंधाव, = बाह्व, q. v.

बंधुक, a kind of red flower so called.

बपौटी, a father's share in the family property.

बवा, बप्पा, a father.

बबुआन, plur. of बाबू, q. v.

बबुर, a thorny kind of tree.

बमरठिआ, adj. left-handed.

बघर, enmity.

बयस, बएस, age, period of life.

बर, good, excellent : a bridegroom.

बरख, a year.

बरखा, rain.

बरही, a spear.

बरजजबति, बरजौमति, an excellent, or beautiful damsel.

बरजन, an excellent man : a great person.

बरती, one who fasts, an ascetic.

बरद, बड़द, a bullock: *Prov. कोढ़ि बरद के फेफड़ि बड़त*, it's the lazy bullock that puffs and blows; cf.

इकम for a similar proverb.

बरन, v. a. to tell, (*H. 1 &c.*), बरनौं, *Hindi form*, I tell ; (*id. 73*) बरनत, *Kanaujī* for बरनैत.

बरनन, a tale, a story.

बरहा, a rope.

बराह्मान, a bráhmaṇ.

बरिचात, a bridal procession.

बरिस (1), बरीस, a year.

बरिस, (2) v. n. to rain : also active, to rain, to pour rain.

बरिचात, the rainy season, the rains : rain.

बरु, *adv.* rather.

बलकवा, = बालक, a child, an infant.

बल, force, strength.

बलबीर, a great hero.

बलचै, name of a town on the south side of the Ganges, near Mokámá.

बलित, *adj.* surrounded.

बलुवाह, sandy.

बलेल, a fool.

बलेलपन folly.

बलि, बल्ली, a creeping plant, a creeper.

बस (1), *adj.* under the control of, subject to ; बस हो, बसि रह, to be under the control of.

बस (2), v. n. to dwell, to be, remain.

*Indecl. Part.* बसी for sake of metre.

बसन, clothes, dress.

बसंत, the Spring season, including the

months of Chaitra and Baisakh;

(*Vid. LX, 4*) cf. अनुज ; here

बसंत means the time when flowers

(कुष्ठम) appear ; कुष्ठम also means a

woman's courses, and hence बसंत

means the three days of a woman's

courses, during which her husband

may not approach her. The

younger brother (अनुज) of बसंत

is therefore the fourth day, when

her husband may approach her.

बसन, the act of dwelling.

बसृः, a bull.

बसात्, wind.

बसि रह, v. n. to be or remain under control, cf. बस (1).

बसु, see बस (2).

बसैला, a kind of adze, or axe.

बसैलौ, a young bamboo.

बस्तर, clothes, dress.

बस्ती, a dwelling.

बसु, a thing : goods and chattels.

बच v. n. to flow (*of a stream*), बहि  
जा, to float away, be washed  
away ; to blow (*of the wind*) : to  
bear ; to work a plough.

बच्छ, the act of flowing.

बचरा, v. n. to go out, बहराय जाए,  
to go outside.

बचसल, adj. wilful, spoilt; *Prov.*  
बहसलि जोल्हिनि बापक दाँड़ी नोचे, a  
wilful Jolhini will pull her own  
father's beard.

बचाड़, v. a. to sweep.

बचाड़ब, a sweeping.

बचानाँ, a pretence ; a concealing, dis-  
guising.

बचार, adv. and prep. without,  
outside.

बचाल, (سال), the act of preserving.  
बर्चिशा, a slave without pay : cf.

चरवाह (1), and चाकर.

बच्छिन, बहिनि a sister.

बच्छिर, बच्छीर, adj. deaf.

बच्छिरा, (*obl.*) a deaf man; *Prov.*  
बच्छिराक युतनच्छिं कौ, आन्हराक जगनच्छि

कौ, what does a deaf man lose by  
sleeping, or a blind man by wak-  
ing: this word is properly an  
oblique form of बच्छिर, and can

only be used in the oblique cases :  
so also आन्हरा is an oblique form  
of आन्हर.

बच्छौर = बच्छिर, q. v.

बछ (1), 3 simp. pres. of बहि, q. v.

बछ (2), a wife, a spouse.

बछ (3), बछत, बछते, adj. many, much :  
adv. very : again : in many ways.

बच्छेड़, adj. incapable, lazy, inatten-  
बच्छेड़पन, laziness. [tive.

बच्छै, see बच्छ.

बाचर, adj. mad.

बाचोन, a dwarf.

बाँक (1), adj. bent, distorted : cruel,  
बाँक (2), an armlet. [averse.

बाँका, adj. foppish, well dressed : ex-  
cellent, बाँका बौर, an excellent  
hero.

बाँग, cotton.

बाँच, v. n. to escape, remain secure  
बच, q. v.

बाँचब, escape.

बाँकी, barren (*of females*).

बाँट, v. a. to divide, partition; *Prov.*  
मीचाँ मरिच्छै तो सिरनौ बटिच्छै, (where  
बटिच्छै is a Muhammadan form of 3  
Fut.) The Miyā' will die, and  
then distribute sweetmeats, i. e.,  
he has promised to do so, but  
keeps putting it off.

बाँध (1), v. a. = बान्ध q. v.

बाँध (2), an embankment, धर्मक बाँध  
(Sal. XII) an embankment made  
by the power of my virtue.

बाँस, a bamboo; (Sal. I) green bam-  
boos are considered lucky to make  
a bridal chamber of.

बाँसुलौ, a flute.

- बाँह, बाँहि, बाँहि, बाँझ, *Irreg. acc.* बाँझ  
the arm : बाँह ले, to fight.  
 बाक, the voice ; बाक नहिँ, there was  
no voice, I could not speak. *Vid.*  
 XXXIX, 8, बाके *for sake of metre*.  
 बाकर, a goat.  
 बाग, a horse's rein.  
 बाघ, a tiger.  
 बाचास्तु, *adj.* eloquent.  
 बाचा, बाच्छा, the young of any animal,  
esp. a calf.  
 बाज, *v. n.* (*Pres. Part.* बजैत, *Irreg. 3*,  
*Pres.* बजइन (*Vid.* LXXXII, 4),  
*(Harkh.* XI, 6, *Kanaujī pres.*  
*part.* बजत) ; to speak  
 बाजब, (*old Loc.* बजबङ्ग, even in  
speaking) speech ; music.  
 बाजी, a horse.  
 बाजूबंद, an armlet.  
 बाट, a path, a road : बाट ताक, to  
look for the path, *i. e.*, to expect  
anxiously.  
 बाढी, a small metal cup, or vessel.  
 बाड़ी, the ground immediately round  
a house ; *Prov.* बाड़ी गेले पात नहिँ,  
 घर गेले केरा, if he went into the  
garden and could not find a plan-  
tain-leaf, how could he find a plan-  
tain in his house.  
 बाढ, बढ, *v. n.* to wax, increase.  
 बाढनि, a broom.  
 बाढब, wax, increase.  
 बाढ़ि, a flood.  
 बान, news ; speech ; thing, subject.  
 बाना, wind.  
 बानी, a light, candle.  
 बाद्र, a cloud.  
 बाध (1), lands surrounding a village,  
as distinct from the बस्ती or home-

- stead, and from the गोएँडा or richly manured lands close to the houses, and the दोहट, or lands at a distance from the homestead.  
 बाध (2), a prohibition, objection : hindrance.  
 बाध (3), *v. a.* to prohibit, object to : interfere with, hinder.  
 बाधब, hindrance.  
 बाधा, == बाध (2) *q. v.*  
 बान, an arrow, बान समान, like an arrow : *Vid.* XLIX, 5, बाने *for sake of metre*.  
 बानर, a monkey, *Prov.* बानरक छाथ  
 मैं नारिच्छर, a cocoanut in a monkey's hand, *i. e.*, it is of no use to him.  
 बानि, habit, custom.  
 बानी, voice, words.  
 बान्ह, बन्हाव, बाँध, and बंधाव, (*the first of these forms is considered the correct one*) or बान्हि है, *v. a.* to bind, tie : hold fast, धैरज बान्ह, to have patience : to build.  
 बाप, a father.  
 बापुत, relations, brethren.  
 बाबा = बाप.  
 बाबाजी, a mendicant present, *Prov.* (*about a poor temple*) बाबाजी गेलाह  
 बच्छरा, मठिया भेल स्त्रब, the priest went out, and the temple was then empty.  
 बाबू, बाबू, a title of extreme honour, a gentleman of high position : *irreg. plur.* बबुआन.  
 बाभन, a bráhman, usually applied to bráhman's of the Pachhimá sept of bastard bráhmans.  
 बास, or बासा *adj.* left, not right,

(*Vid. LXIII, 7, see बुना*); (*Vid. IX, 1*) the vowel to the left of the third vowel (इ) is आ, which forms the first syllables of आज, “come!”: adverse.  
**बास**, (or बासि for sake of metre): a fair one: a damsel.  
**बायू**, wind.  
**बारह**, num. twelve.  
**बारि** (1), *adj.* young, tender.  
**बारि**, (2) water.  
**बाल** (1), *see बालु*.  
**बाल** (2), बालक, *adj.* young: a child, baby.  
**बालपन**, or बालापन, childhood.  
**बालम्**, a bridegroom, a husband.  
**बालापन**, *see बालपन*.  
**बाल, बालु, बालू**, sand.  
**बास** (1), scent, odour: fragrance: (*Vid. II, 1, बासि for sake of metre*).  
**बास** (2), *v. a.* to scent, to give fragrance to (*Vid. LXXVII, 3*)  
 कर्पूर पान बासिलि, I scented the pán leaf with camphor, I put small pieces of camphor into the pán leaf.  
**बास** (3), = बासा *q. v.*  
**बासन**, a vessel, a basin.  
**बासा**, a dwelling house.  
**बाह्न**, a conveyance: that on which a person rides: the animal on which a deity is supposed to ride: the बाह्न of Indra (*Vid. XVI, 2*) is Airávat, the king of elephants, that of Síva (*Vid. XVIII, 8*) (or Har) is a bull, that of Durgá (or Debí) (*Vid. XVI, 7, and XVIII, 5*) is a lion.  
**बाह्त**, *adv.* outside.

**बाह्रक**, *adj.* external.  
**बाह्य**, a stream, a current.  
**बाँड**, Irreg. acc. of बाँड़, *q. v.*  
**बाङ्गलता**, the creeper of the arm, a woman's arm compared to a creeper.  
**विअन**, विअनि, (*Skr. वजन*, *Pr. विअणो*), a fan.  
**विआ**, बीआ, seed.  
**विआन**, the act of having young, e. g., एक विआनक गाए, a cow that has had one calf.  
**विआह**, विआहि दे, *v. a.*, to marry one person to another: *Subst.* a marriage; *Prov.* भेलु विआह, कीर करबह की, (*a woman addresses an old lover*), I am now married, what can you do with me.  
**विआची**, wedded.  
**विआग**, separation.  
**विआगि**, (*Fem. विआगिनि*) deprived of; forlorn.  
**विकरी**, sale.  
**विकल**, *adj.* uneasy, anxious: confused, confounded.  
**विकसित**, *adj.* bright, shining.  
**विकोआ**, a sect of high caste Bráhmanas, who make a living by selling themselves (*विक*, to sell) as husbands to women of lower caste.  
**विख**, poison.  
**विखधर**, विषधर, *adj.* poisonous.  
**विखम्**, विषम्, *adj.* uneven: intolerable.  
**विखिन**, *adj.* uneasy, tormented: unbearable, intolerable.  
**विखै**, a thing, subject.  
**विगङ्गौआ**, विगङ्गू, a spoiler, one who spoils.

- विघटाव, *v. a.* to spoil, to cause to turn out badly.
- विघटाएव, spoiling.
- विच्च, बीच, *adv.* & *prep.* between : in the midst.
- विचल्ल, *v. n.* to change, alter.
- विचल्ल, change.
- विचला, (*fem.* ओंती) *adj.* middle.
- विचार (1), discrimination, judgment ; (*Vid.* LI, 1, विचारे for metre).
- विचार (2), *v. n.* to consider.
- विक्रना, (*Fem.* विक्रनी) one who collects ; गोदा विक्रनी करङ्गे कोहवर वैस, how can a woman who collects cow-dung, (expect to) sit in a bridal chamber.
- विक्रयोन, = विक्रीना, *q. v.*
- विक्रिआ, toe-rings.
- विक्रीना, the bedding of a bed.
- विजय victory.
- विजु, बीज, a seed.
- विडार, a seed-bed.
- वित (1), wealth.
- वित (2), बीत, *v. n.* to pass away ; also विति जा.
- वितव, passing away.
- वितित, *adj.* passed away, expired ; वितित हो, = वित, (2), *q. v.*
- विथार, *v. a.* to stretch, extend.
- विद्युति, *adj.* rent asunder : (*fig.*) heart-broken.
- विदा, the act of leaving a place, विदा हो, to go away, leave ; विदा कर, to allow to go.
- विदार, *v. a.* to tear, rend.
- विदारब, tearing, rending.
- विदेश, विदेस, a foreign country, a distant land, (*Vid.* LV, 1, विदेसे locative).
- विदेहा, the god of love, Kám Deb.
- विद्यापति, the celebrated poet of that name.
- विध, a ceremony ; *Prov.* विचा से विध भारी, the ceremony is more looked after than the actual marriage, (following the letter, and avoiding the spirit of the law).
- विधाता, God, the Creator : fate.
- विधि, manner, method, way, कौनि विधि, how ; वज्ञ विधि, *adj.* various, of many kinds, *adv.* in many ways : fate, विधि वस, accidentally : God, the Creator, Brahmá, who (*Vid.* XVII, 4) has four faces, see दौस, and मित्राव.
- विधुआ, *v. n.* to become melancholy, sorrowful : to become angry ; *Prov.* उचौत कहने, संग विधुआय, if you speak the truth your friend will get angry.
- विन, विना, विन्, *prep.* without ; विन् is the usual word in *Vid.*, it occurs 14 times, *agst.* विना, once, and विन, not at all.
- विनमर्जा, (*Vid.* LXXVIII, 2,) obsolete 1st Pres. I pray to = विनमर्ज, from root विवम.
- विना, = विन, *q. v.*
- विनिंदक, that which puts to shame.
- विनीती, prayer, a prayer.
- विनु, = विन, *q. v.*
- विनोद, pleasure, gratification.
- विंद, विंदु, a drop, spot, bead.
- विंदक, one who discriminates, or appreciates.
- विंदु, विंद, a drop, spot, bead.
- विपति, distress, calamity, misfortune.

विपरित, विपरीत, *adj.* reversed, contrary, averse, repugnant: (*Vid.* XXXIII, 1) विपरित स्त्ररत (सुरत), *coitus a tergo.*

विवाह, marriage.

विवाहित, *adj.* wedded.

विवाही, one about to be married, a bride or bridegroom.

विवेक, wisdom, discretion, discrimination.

विमल, pure, spotless. [ed face.

विसृक्ष (fem. विसृक्षि) *adj.* with avert-विश, a tree bearing a red fruit.

विरंग, in the phrase रंग विरंग (*Sal.* XVI), of various colours, cf. रंग रंग, *id.* III.

विरमान, a queen (?)

विरचा, = बीड़ा, *q. v.*

विरच, (*instr.* विरच) separation.

विराति, see राति.

विरास, agitation, disturbance.

विरिचा = बीड़ा, *q. v.*

विरोध, opposition, काज आलस दुङ्ग परम विरोध (*Vid.* XX, 5) between action and sloth there is a great difference.

विर्ज, for ब्रज, the country where Krishn sported with the cow-herdesses. विर्ज नारी, a woman of Braj.

विलक्ष्य, (Alkl) *adj.* all, entire.

विलंब, (*loc.* विलंबे) delay.

विलस *v. n.* (*Harkh* XVI, 3, *Kanauji* 3 *Pres.* विलसन) to caress, wanton, sport amorously.

विलसव, caressing.

विलाद, विलार, a cat.

विलाप (*Vid.* LXXVII, 8, *for metre*

विलापे), lamentation, a lament.

विलार, (*Fem.* विलारि), a cat; *Prov.* विसिंचाएलि विलारि धर खर नैचे, an angry cat scratches the dust with her claws; *i. e.*, helpless rage expends itself on the meanest objects.

विलास, (*loc.* विलासे, or *for metre*) enjoyment, amorous sport.

विलासनि, विलासिनि, a damsel with whom one sports, a bride.

विलौकी भाँग, cf. भेलौकी *v. n.* to ask for a wedding present. Part of the wedding ceremony.

विशेख, *v.* विशेख.

विश्वत, *adj.* white, shining.

विषधर, विषधर, *adj.* venomous.

विषम, विष्वम, *adj.* uneven; cruel.

विषाद, sorrow, dejection.

विसना = विसुना *q. v.*

विसर, *v. a.* to forget: desert.

विसरनमा, a thing forgotten.

विसरास, *v. n.* to be at rest, be tranquil: *Vid.* II, 2, विसरास, ? *for 3 Pres.* विसरास.

विसख, separation.

विसुन, the god Vishnu.

विसुना, *v. n.* to dream, = विसना.

विसेख, विशेख, speciality; special meaning, purport.

विह, विहि, बीह, the Creator: fate.

विहाड़ि, wind.

विहान, morning, dawn.

विहि, विह, बीह, God, the Creator; fate, *Prov.* भरलै भर पुनु विहिक सुभाव, it is fate's nature to fill the full, *i. e.*, to him that hath shall be given.

विझस, *v. n.* to smile.

विझसव, the act of smiling.

बीचा, बिचा, seed; progeny, offspring.

**बीच,** बिच, *adj.* between, middle : *subst.* that which is between, difference : *prep.* between.

**बीछ,** बीछु, a scorpion : centipede.

**बीज,** बिजु, a seed : algebra : = वीर्य, semen virile, *in opposition to* रज the menstrual excretion ; *the union of these two is supposed to be the cause of production.* Hence, when applied to inanimate objects, such as the earth, the two together बीजरज mean poetically the soil, which is the efficient cause of production : (*Vid.* XVIII, 3) सिखर बीज the pomegranate.

**बीड़ा, विरदा, विरचा,** a roll of betel-leaf prepared for eating.

**बीत,** *v. n.* = वित, *q. v.*

**बीबी,** the mistress of a house, a lady.

**बीर,** a hero.

**बीस,** *num.* twenty, (*Vid.* LIX, 3) the twentieth consonant, *i. e.*, न, *see* पच्चीस : also = विस poison, as in *Vid.* LXIII, 6, where there is a pun on the two meanings of the word.

**बीह,** बिहि, विहि, God, the Creator : fate.

**बुझ,** बुझोत, बुझेय, बुझल, बुझल्लिह, बुझलि, *see* बूझ.

**बुझाव,** *v. a.* forms noted are 3 Simp. Pres. बभाव, and बभाविच्च, 1. and 2 Fut. बुझाएक, 2 Fut. बुझैबह : to cause to understand, to search : to satisfy.

**बुझाएक,** instruction.

**बुझाओन,** a persuading : hence deceiving.

**बुझि,** बुझिए, बुझु, *see* बूझ.

**बुझैबह,** *see* बुझाव.

**बुझु,** बूझु, *v. n.* to drown, be drowned : to drown oneself ; *n. b.* बूझु, is the correct form.

**बुखब,** drowning.

**बुड़िपन,** folly.

**बुड़िबक,** or बुड़बक, or बड़बकहा. *adj.* foolish ; *Prov.* हैख के बड़बक, उठ कॅ छवगुताद्, he looks a fool, but he gets up early in the morning, *i. e.*, you won't catch him napping.

**बुटपन,** बुटप्पन, old age.

**बुढ़िआ,** an old woman ; *Prov.* बुढ़िआ मरै मरम सँ, धौ पुतड उपहास, an old woman dies surely (*lit.* in a vital part), when her daughter and daughter-in-law are ridiculed for going astray.

**बुताच,** *v. a.* to put out, extinguish.

**बुध,** *adj.* wise.

**बुधग्रह,** the planet called Budh.

**बुधजन,** a wise man.

**बुधिआर** (*fem.* बुधिआरि), बुधिमान, *adj.* wise.

**बुधिजन** = बुधजन, *q. v.*

**बुन,** बुना, बुद, बून, a drop of water (*only* बुन and बुद in this sense) : a cypher ; (*Vid.* LXIII, 5) 60—10 = 50 ; take away the cypher, and 5 remains, which is पंच ; पंच also means an assemblage of five people, hence people in general : (*id.* 6), two added to a cypher becomes 20, which is बीस, which also means poison : (*id.* 7), a unit followed by nine cyphers forms a thousand millions called in Sanskrit (पद्म) which also means a lotus. Hence nine (नव) to

*the left of nine cyphers is 9,000,000,000, or बुभ पञ्च, a young lotus.*

बुल्कुंजः, a kind of flower.

बुभः, and also बुभः, *v. a.* the following forms are noted, 1 *Simp.*

*Pres.* बुभिए, बुभिएः : 3, बुभा, बुभयः, बुभुः; 2 *Imperat.* बुभु, बुभुः; 3 *Fut.* बुभतः: *Past. Part.* बुभेत्, बुभत्; 3 *Past.* बुभत्तिहः: *Indecl. Part.* बुभिः, बुभिः; to understand: to know, perceive: the passive is formed with पञ्च, thus बुभि पञ्च, to be understood: see gram. § 185.

बुडः, *v. n.* = बुडः, *q. v.*

बुडन्. the act of drowning.

बुड़ि, a fool.

बूढः (*fem.* बूढ़ि) *adj.* old.

बून = बून, *q. v.*

बूरि, *pudenda mulieris.*

बृजः, the country of Braj, where Krishṇ spent his boyhood.

बृतांतः, an account, a story: a very common word, in conversation of all classes.

बैचाकुलः, (*fem.* बैचाकुलि), *adj.* distracted, distressed.

बैचाजः, (*Vid.* XIII, 1, बैचाजे for metre), concealing, excuses.

बैचाधि, disease, sickness: ruin; *Prov.* बड़ुबृधि करथ ता ज्ञाएहिं बैचाधि destruction comes to him who displays excess of wisdom, i. e., too many cooks spoil the broth.

बैचापितः, *adj.* pervaded: (*of time*) completed.

बैग, बैडः, a frog.

बैच = बैच, *q. v.*

बैत, a rattan.

बैकत (1), *adj.* discrete; manifest, visible, apparent.

बैकत (2), *v. a.* to perceive, *Vid.* IV, 2, बैकतय हृदय लकावय लाजः, your heart perceives it, but conceals it through shame.

बैकूफः, (بِكُوفَ), a fool.

बैगर, (بِغَر) *prep.* without; खाय बैगर, without eating, without food.

बैगारौ, one who is compelled to give forced labour; a "begári;" *Prov.* भल्ल मेल सैचाँ कै बाबे अदूलक, नहिँ तं बैगारौ पड़ितथि, it had been better that a tiger should have caught my Lord, than that he should have been compelled to labour forcibly.

बैडः = बैग, *q. v.*

बैच, बैच, *v. a.* to sell; (*Sal.* XIX.)

बैचै, *obl. form of 3rd verbal noun* she went "to sell."

बैचव, sale.

बैटवा, बैठा, बैटुआ, a son.

बैटिआ, बैटौ, a daughter.

बैडः, a hedge, wall, *Prov.* लक्ष्मी अवैति कतङ्गं नहिँ बैडः, when good luck once comes, no wall will keep her out.

बैडः, a chain; difficulty, sorrow.

बैदः, *v. a.* to hedge, fence in, surround.

बैद्व, surrounding.

बैद्रौ, a granary, a place for storing grain.

बैताल, बैताल, a goblin, demon.

बैथाएल, *adj.* wounded.

बैदन, a wound, grief, pang.

बैनाटौ, a door-bar.

बैदुखि, a spot of silver fixed as an

ornament on a woman's forehead,  
*cf.* गेहुलौ.

बोध, *v. a.* to pierce, spear: to hook a fish: to kill.

बोधव, piercing.

बैन = बैन, *q. v.*

बैनिचा, बैनी, (1), small silver or gold spots on a woman's forehead, which surround the डिकुलौ, or vermilion patch on a woman's forehead.

बैनी, (2), a braid of hair, braided in a single braid and falling down the back like a tail, as worn by a widow, and by a woman whose husband is absent.

बैपक्ष, *adj.* averse, against.

बैवरजित, *adj.* taken away, abandoned. बेरहट, or बेरहटिचा, the afternoon meal.

बेरा, बेरि, time, hour, o'clock, कत अद्वि बेरि, how much time is there? i. e., how much of the day is left? time, repetition, एक बेरि, once. बेरिचा, the afternoon.

बैल, the tree ogle marmelos.

बैलना, a rolling-pin; a potter's wheel.

बैलौ, a kind of flower.

बैशा, a prostitute; *Prov.* बैशाक पूत बशिष्ठ, a harlot's son has become as great a saint as Basishth.

बैस, *adj.* good, pleasing.

बैसनि, *adj.* full of passion, very amorous.

बैसवा = बैशा, *q. v.*

बैसाह (1), *v. a.* (*causal of* बैच) to buy, purchase.

बैसाह (2), बैसाहव, buying.

बैठ, *v. n.* to sit = बैस, *q. v.* which is the more correct and usual form; to have nothing to do; *Prov.* बैठल बनिअँ कौ करे, एव्हि कोठिक धान चैह्वि कोठी धरे, a shop-keeper without custom employs his time moving his paddy from one box to another: बैठ does not occur in *Vid.*, बैस being always used.

बैठक, a seat.

बैठव, sitting.

बैठाल, *v. a.* to cause to sit; बैठा ले, to put on (clothes): a *Hindi* form, the *Maithili* being बैसाव, *q. v.*

बैताल, == बैताल, *q. v.*

बैच, बैन, a word.

बैर, a jujube tree.

बैरी, an enemy, (*Vid.* XVI, 4), the enemy of Siv, the husband of Párbatí, was Kám Deb, who was the god of love, and was burnt to ashes by Siv, and hence called अञ्जग, the bodiless one: (*Vid.* XVI, 5), the enemies of the gods who were the sons of Aditi were the Daityas, see अदिति, and तनय; their preceptor (गुरु) was Sukr, see गुरु.

बैलु, a bullock.

बैस, or बैठ, which latter is the less correct and less usual form, *v. n.*, to sit: *cf.* बैठ.

बैसव, sitting.

बैसाव or बइसाव, *v. a.* the following forms are noted, *Past Part.*

बैसाओल, *Indecl. Part.* बइसाय, and बैसाए, to cause to sit: to place, arrange: *cf.* बैठाल.

बैसारव, arrangement.

बोझ, *v. a.* to load.

बोझैल, load-bearing, a bearer.

बोध, *v. a.* to notice, heed : console.

बोधब, notice.

बोरा, a sack.

बोल (1), *v. a.* and *v. n.*, the following forms have been noted, 3 Simp. Pres. बोल, बोले, बोलहि, 2 Imperat.

बोलह; 3 Fut. बोलत; Past. Part.

बोल्ल; Indecl. Part. बोलि; Pres. Part. बोलैत, and बोलदृत: to say,

utter; (*of a bird*) sing: to speak :

बोलल, that which has been said, a

promise: Prov. बोललह से बोललह, केरि मनि बोलह, you've said your

say, now hold your tongue.

बोल (2), बोलि, speech, word: promise: consoling speech.

बोलब, speaking.

बौचा, a boy.

बौक, (*sem. बौकि*), *adj.* dumb.

बौराह, *adj.* mad.

ब्यतीत, *adj.* passed away, elapsed.

ब्यभिचार (*Vid. LI, 2, चारे* for metre), evil practices, debauchery, unchastity, adultery.

ब्राह्मन (*Hem. ब्राह्मनि*), ब्राह्मण, ब्रह्मन, a Bráhman.

## भ ।

भए, see ज्ञा.

भँडैला, भडुआ, a pimp.

भँवर, an humble bee.

भकर, भकास, *v. a.* to swallow hastily, to gobble: to eat greedily, to gorge oneself with.

भकू, a fool.

भज, *pudenda mulieris.*

भगजीगजौ, a fire-fly.

भगता, one who has bathed in the Ganges and pretends to have become inspired; *low caste men do this, and are much revered by their fellows for their pretended sanctity; hence the proverb, गाँड़ि न धोए, से भगता छाए*, a fellow who does not even wash his privities, turns a prophet.

भगनौ, a sister; (*Vid. XVI, 3*) the sister of Som, the moon, was Lakshmí; Som was the husband of Rohiní, who was the fourth daughter of Daksh, see दक्ष, सुता, and पति; Lakshmí took the bodily form of Rukmini, and as Rukmini her son (तनय) was Pradyumn, who again was an incarnation of Kám Dev; Kám Dev's wife was Rati. See तनय, and धरणी.

भगवा, a cloth to hide the privities.

भगवान (*Vid. V, 4*, भगवाने for metre)

God: Krishn.

भगिना (= भागिना), a nephew.

भगेडू, a runaway.

संग, भाँग, Indian hemp, a name of Sív (*Vid. LXXXII, 8*).

भज, *v. a.* to worship: to change money.

भजब, worship.

भंजौतौ, the village custom of exchange of services in ploughing.

भट, a warrior, a hero.

भट्टा, or भाट्टा, a brick-kiln, a furnace.

भट्टौ, (*Dim. of भट्टा*) a still, a place for distilling spirits.

भडुआ, बँडैला, a pimp.

भंडार, a treasury, (*Vid. XXX, 5*) भट्टन  
भंडार, the treasury of love, *i. e.*,  
*pudenda mulieris.*

भतौजा, a brother's son, a nephew.

भद्रौजा, भाद्र, the month Bhado.

भद्रा, *adj.* slow in intellect, a fool.

भन्, *v. a.* to say, भन or भनहिँ, *old 3 pres.* he says.

भनव, speech.

भनभनावटि, a humming.

भनसा घर, a cook-room.

भनिता, the last line of a song, containing the author's name.

भवन, a house.

भस, *v. n.* to wander, *see भस (2).*

भसव, wandering.

भसर, भसरा, खसर, = भँवर, the humble-bee, *said to be fond of the jasmine; hence a lover, husband.*

भय (1), fear.

भय (2), *see छो.*

भर (1), *adj.* full, full of: जग भर, the whole world.

भर (2), *v. a.* to fill, चंकस भर, to take a person in one's lap; *takes double accusative,* घरनि बारि भर, to fill the earth with water: to complete, भरि having completed, *hence adverbially,* till: to be filled.

भरतौ, a filling, a load: the being entrusted with a duty: enlistment.

भरना, land given in mortgage.

भरनी woof, *see तानी.*

भरम (1), an error, mistake.

भरम (2), भस, *v. n. and v. a.* to wander, to wander over.

भरख, *Past. part.* of भर (2), used as *adj.* full.

भराओन, भराओनि, the wages of filling a hole.

भरि, भर, *adj.* whole, entire: *cf. also*  
भर (2) : filled with, covered with,  
*e. g.* नख छत भरो, covered with scratches.

भरिआ, one who bears or carries.

भरोस, hope: the giving hope, consolation.

भल, *adj.* good: true: भल भंद good and evil, virtue and vice.

भलपन, भलाई, भलापन, goodness.

भलो = भल (*Vid. XLV, 5*), *g. v.*

भसम, ashes.

भसाव, *v. a.* to cause to float, or float away.

भसाएव, floating.

भसिआ, *see भास.*

भँझ, the eyebrow; *cf. भौँझ.*

भाई, भाई, भाए, a brother; *the first is the more usual form.*

भाउंजि, an elder brother's wife.

भाउर, a whirlpool, a circle, *v. चक-*  
*भाउर.*

भाषा, nature: price, rate of sale.

भँग, the stimulating product of Indian hemp, bhang.

भँगठ, breakage; *Prov.* चरक भँगठ,  
चर सालौ, the plough is broken, repair it.

भाँज, a trace, indication.

भँझ, a pimp: a rogue: a large earthen pot.

भँझपन, भँझपन, roguery.

भाँति, भाँतौ, form, shape, appearance.

भाख, *v. a. and v. n.* to say, speak.

भाखब, speech.

भाखा, भासा, speech, words; dialect.

भाग (1), fortune, good luck.

भाग (2), *v. n.* to run away, flee ;

भागल दल, a defeated army.

भागिन, a sister's son.

भाटी, भाष्टी, = भट्ठा, *q. v.* [rent.]

भाड़ा, (भाट्क), hire, price of labour :

भात, boiled rice ; food.

भातिज्ज, a brother's son.

भाष्टी, a furnace = भट्टी.

भाद्र, = भद्राचा, *q. v.*

भान (1), *v. a.* to say, to speak : to appear ; resemble : to be dissipated, dispersed.

भान (2), or भानि, *for metre*, speech : a saying, a word.

भानव, speech, &c.

भाव, भाब (1), nature : love.

भाब (2), *v. a. and v. n.* to like, love : to please.

भाबव, affection.

भाबिनि, a wife.

भार, a burden ; hire : wages.

भारी, *adj.* heavy : great, important.

भास्त्र, the forehead.

भास्त्रा, a spear.

भालु, a bear.

भाव, see भाव.

भाष = भाख, *q. v.*

भास, *v. n.* to float ; भासल जा (*Sal.*

XVIII) or (*id.*) भसिआ जा (*cf.*

दिघा, कहिआ, and the Bangali form of the compound), to float away, be washed away.

भासा, == भाखा, *q. v.*

भिंडवा = भीड़, *q. v.*

भिख, भिखिआ, भिखियो (*Ná.* III),

भौखि, alms.

भिजलाह (Fem. °साहि), *Participial adj.* wet.

भिमरी, *adv. & prep.* inside.

भिति, भित्ति, भौति, a wall.

भिनसर, भिनसरवा, dawn, morning.

भिनाउजि, separation.

भौँड़, भिंड़वा, the mound round a tank.

भौखि = भिख, *q. v.*

भौठ, light friable soil suitable for growing spring crops.

भौति (1), fear ; (2), = भित्ति *q. v.*

भौन, *adj.* separate, separated.

भौम, (*Fem.* भौमा (*Vid.* VII, 3)), *adj.* fearful, terrible.

भौमसैन, name of a king.

भौर, *v. a.* to tie.

भुँझाँ, भुद्धाँ, भुदँ, the earth, ground : floor, भुँझाँ पर बैसल, seated on the floor.

भुगत, *v. n.* to wither.

भुज, the arm, hand.

भुजंग, a serpent.

भुजंगपति, Sesh, the lord of serpents.

भुतल, the earth : भुतल नृपति, the Demon Bali.

भुतिआ, *v. n.* to lose one's way ; *Prov.*

जोलहा भुतिरेज्जाह तीसी खेत, the Jolhás lost their way in a linseed field ; Linseed, in flower by moonlight, looks like water ; and there is a story about a number of Jolhás (who are notorious fools) swimming across a linseed field and losing each other.

भुबन, the world : there are said to be fourteen worlds : hence भुबन, also means 14 ; similarly रितु (a season) means 6, and when a person says he will take 14 + 6, he means 20 i. e. बौस, which also means poison, (*Vid.* LIX, 1).

भुलबा, a store-house; *Prov.* बूटल  
घोड़ा भुस्तुभुजावर्हि टालूङ a horse when  
he gets loose, goes back to the  
chaff-house.

भुजा, *adj.* light brown.

भुस्ता, or भुस्ती, chaff.

भृद्धाँ, भृद्धं, the earth = भुद्धाँ, *q. v.*

भूखण, भूखन, ornaments.

भूखल, *adj.* hungry.

भूगोल, geography.

भूजा, parched grain.

भूजौ, *adj.* burnt, dry; *Prov.* घर भूजौ  
भाँग न, बैबौ फोकथि चूड़ा, there is  
not even dried bhang in the house,  
and the lady is gobbling *chúrá* in  
public, (*i. e.* is extravagant): *cf.*  
फका.

भूत, a ghost, a portent.

भूर, a hole.

भूषण = भूखण, *q. v.*

भेद्यानक, *adj.* fearful, terrible.

भेट (1), an interview: deserts.

भेट (2), भेट, *v. a.* to meet.

भेटब, a meeting.

भेजाव, *v. a.* to send; *the more usual*  
*word is पठाव.*

भेट, a secret.

भेदिआ, a spy, busy-body; *Prov.*  
धरे भेदिआ, लंका जरि गेल, through  
a spy in the house Lanká was  
burned.

भेम, a beetle.

भेर, *adj.* & *adv.* exceeding: very,  
मेर स्वतल, sound asleep.

भेल, भेलाह, भेलैँह, *etc.*, *see ही.*

भेलौकौ = बिलौकौ, *q. v.* a preliminary  
tour of visits paid by a bride or a  
bridegroom to her or his relations,  
two or three days before the mar-

riage. *It is the custom for the*  
*person visited to give the visitor*  
*a present. भेलौकौ माँग,* to ask for  
a wedding present; *hence,* to go  
on this tour of visits.

भेच, form, appearance: dress: dis-  
guise.

भै (1), भै गेल, *see छो.*

भै (2), fear.

भैंस, भैंसा, भैसा, a buffalo; *Prov.* भैंस  
बुड्डवकहौ, नाथैं कुंजलिआ, the buf-  
falo is only a fool, and you've  
given it a grand name,—Kunja-  
liá.

भैरब, *adj.* terrible.

भैसुर, भैंसुर, a husband's elder brother  
*with whom the wife cannot speak;*  
*a younger brother is देखीर, with*  
*whom she can speak;* *cf.* भौजार.

भोग, *v. a.* to enjoy.

भोगब, enjoyment.

भोजन, the act of eating.

भोर, morning, dawn.

भै, *see छो.*

भैँह, *obl.* भैँङ्ग, the eye-brows; *cf.*  
भङ्ग.

भौजाइ, an elder brother's wife; *a*  
*wife is only allowed to speak to*  
*her husband's younger brethren,*  
*and often has an intrigue with*  
*one of them, hence the Prov.*

बुड्डवकहाक बज उभ कै भौजाइ, the  
wife of a fool, is elder brother's  
wife to every one in the village;  
*of भैसुर.*

भैरौ, a whirlpool.

भ्रसर, the humble-bee.

## म

मँ, मँच, माँह, माँ, postp. in; *the first and last are not used by Vid., the second and third, each once.*

मङ्गर, मङ्गल, माँगरि a circle: the circle of light in the clouds round the moon.

मँह, postp. amidst, among, see मँ.

मँहगी, scarcity, famine.

मकई, Indian-corn.

मक़फूल, (مکفول), adj. mortgaged.

मकरा, a spider.

मकरदा, nectar, honey: a bee.

मङ्गना, a male elephant with small tusks.

मखभल, velvet; *Prov.* मखमल में भुजक खेआ, sewing of (coarse thread made of) *bhunj* grass on velvet: i. e., incongruity.

मखी, a fly; *Prov.* से गुड़ कहाँ, जे मखी खाच, where is the treacle that the flies ate, (*a man offers frivolous excuses for not providing sweet-meats for his friends*).

मग, a path.

मगइकि, see माँग (2).

मगन, adj. plunged: (*of the heavenly bodies*) set: pleased, delighted.

मगनीक, one who gets a thing for nothing, a swindler, a bilker.

मगर, a beggar, one who begs: *Prov.* आप मिथ्याँ मगर, द्वारे दरवेस, the *Miyār* is really (as poor as) a beggar, (and yet he pretends to be rich and has) his doorway full of beggars, (who have come for alms).

मगह, the kingdom of Magadh, or south Bihār.

मगहिचा, adj. of or belonging to Magadh, an inhabitant of Magadh.

मगाच, मंगाच, or मगाए दे, v. a. to send for; also = माँग, q. v.

मगाएव, a summons.

मघा, name of the tenth Nakshatra, or Lunar mansion.

मंगटौका, an ornament for the forehead, cf. माँग (1).

मंगनी, borrowing: a Muhammadan betrothal; *Prov.* चढ़ मंगनी, पट विश्वाव, the marriage took place immediately after the betrothal, i. e., there was indecent haste.

मंगल, adj. propitious, fortunate.

मंग = माँग (1), q. v.

मंगाच, see मगाच, माँग.

मंगैचिकि, see माँग (2).

मंचिचा, a seat, chair.

मच्छर, a mosquito.

मच्छै, a son, whose elder brothers have died; *Prov.* मच्छैक माय पञ्च सोग सच्छै, the mother of a *machhai* bears the sorrow of losing sons.

मजर, a cluster of blossoms, especially of the mango.

मधिला, adj. middle, intermediate: the middle of three brothers, or the second of four brothers.

मझोतर, the cord, or string connecting two *pálos* or bullock yokes.

मटकी, an ogle, wink.

मठा, a kind of buttermilk; *Prov.* (*of a man who has once burnt his mouth with hot milk*) दृधक डरै. मठा फूकी पौबी through fear of its

बैंग (hot) milk, he blows on the buttermilk before he drinks it, i. e., a burnt child dreads the fire.

मठिचारा, a temple.

मङ्ग, मङ्गः, the head, मरि मङ्ग, having filled the head, carrying a load on the head.

मङ्गड़ा, v. n. 3rd Pres. irreg. मङ्गड़ाइँहै, to hang about a place, to hover over it, (*of a bird*).

मङ्गरा, a slip of bamboo which goes round the edge of a round winnowing basket, acting as its side, see खुप.

मङ्गवा, a small house open on all sides in the centre of the court-yard of a house, erected at the time of various festivities, as marriage, &c.

मङ्गुआ, a grain, (*Artinissia vulgaris*) much eaten by the poorer classes of Tirhoot.

मङ्गैचा, a hut.

मङ्गौ, a hut, house: hence the name of the sub-division सीतामङ्गौ “Sítá’s hut.”

मजिस्टर, (*English*) a Magistrate.

मणि, मनि, a jewel: a diamond.

मणिमय, adj. composed of jewels.

मंडल, मङ्गर, मङ्गिर, a circle; चाँद मंडल, the circle of the moon.

मत, opinion; a person’s sect.

मतारौ, mother, a common word used by the lower castes.

मति (1), mind, opinion.

मति (2), imperative prohibitive particle, do not.

मथ, v. a. to churn: to cause to foam, or boil.

मथब, churning.

मथा, the head.

मथुरिया, an inhabitant of Mathurá.

मद, wine.

मदकल, adj. intoxicated, mad.

मदति, (१५०), help, assistance.

मद्दन, Kám Dev, the god of love.

मदान्ह, adj. (*from मद + आन्ह for आन्हर*) Vid. XXXVIII, 1, Instr.

मदान्हे for मदान्ह; blind with passion.

मधु, honey, nectar.

मधुकर, a bee.

मधुजीव, adj. whose life depends on honey.

मधुपान, a draught of honey.

मधुपुर, the city of Mathurá.

मधुर, adj. sweet.

मधुरपति, मधरापति, (*for मधुरापति*), name of Kṛishṇa.

मधुरास, (*or ऋसि for metre*) adj. full of honey.

मन (1), old loc. मनचिँ, mind: memory

मन पाड़, v. a. to remember: heart: attention, मन इध, or है, having paid attention, attentively: the desire of one’s heart, मन होइ चक्षि, a desire has arisen, चपन मन, wilfulness, मन भरि, with all one’s heart, मन पुरा, v. n. to fulfil one’s heart’s desires, मन पुराव, v. a. to fulfil another’s desires.

मन (2), a measure of weight, a “maund.”

मनगर, adj. pleased at heart.

मनस्य, मनस्थि, the disturber of the mind, love.

मनसिजा, that which is born in the heart; love.

मनस्त्रा, v. n. to boast, to boast

about; *Prov.* मनस भनसुऐलन्हि, तैं बैंग लै परेलन्हि when he was boasting of his bravery, he ran away on account of a frog.

मनाँ, old loc. of मन (1), q. v.

मनाइन, (*Vid. LXXXII, 8*) Menaká the mother of Umá, or Párbatí, the wife of Sib; *this is the traditional interpretation; but the word appears to be really a voc. fem. of the Bhojpúrī word* मनइ, 'men' *It would then mean, 'O Lady.'*

मनि = मणि, q. v.

मनुख, मनुस, a man.

मनुषीट, manliness.

मनोभव, born in the heart: love.

मनोरथ, heart's desires.

मनोरम, adj. lovely.

मंद, (or मंदा for metre), adj. bad; vile, base, mean; मंद समाज, evil company; मंद हो to become corrupted: gentle, slow.

मंदिर, a temple.

ममचर, ममहरा, a maternal uncle.

मध्य, adj. composed of, made of.

मर, v. n. (*the following forms are noted*; 1, *Prosp. Cond.* मरिए;

1, *Simp. Pres.* मरौ; 3, मरय;

1, *Fut.* मरब; 3, मरत, also a

*Bhojpúrī* plural form used by

*Muhammadans* मरिहँ is found;

3, *Retro. Cond.* (*F. 39*) मरते for

मरतै; *Past. Part.* मरल, मुदल):

to die, be killed; *Prov.* मुदला

(obl. of मुदल) पूतक बज्जत नाथैं,

a dead son has many names, i. e.,

the dead are always spoken of in

affectionate terms; मरै कै मन नहैं,

उठि उठि बैदौ, you evidently don't

intend to die, for you keep sitting up, (*said to a convalescent*).

मरचर, a cemetery.

मरना (*Sal. XV*), a future participle passive of मर, lit. it is necessary to die; आखिर मरना, in the end a man must die.

मरब, dying.

मरस, a vital part, मरस मार, to inflict a mortal wound.

मरसीचा, name of a class of songs celebrating the deaths of Hassan and Husain, sung at the Muhamarram festival by Muhammadans.

मर्त्त, a mortal, मर्त्त भुवन, the world of mortals, the earth.

मल, v. a. to rub, shampoo.

मलब, shampooing.

मलिन, adj. black, dark, solid: sad, melancholy.

मशाला, see मसाला.

मसखरौ, (ماسخہ), caresses; *Prov.* کاڑु مسخरौ, میر جو جا ایڈھکی, cease caressing me, it is killing me.

मसान, a burial-ground: any lonely place, *Prov.* خررौ خا مسسان جا, if you eat oil-cake (which has purgative properties), you will have to retire; i. e., a bad result follows a bad action.

मसالचौ, a torch-bearer, *Prov.* تلہ جرے تلہوک, گاندی فادے مسالچوک, the oilman's oil is being burnt, and the masálchí is distressed about it; i. e., he is a busybody.

मसाला, مسالا, (مسالہ) spices, sweet-meats, Kábuli fruits.

मसिचौत भाइ, a first cousin, the son of one's mother's sister.

मसिचानी, an ink-pot.

मसौ, ink.

महक (1), smell, odour.

महक (2), *v. a.* to smell.

महकब, the act of smelling.

महत, *adj.* great; *Prov.* महतक घर

संतिक बास, good men dwell in the houses of the great.

महतारी = मतारी, *q. v.*

महफ़ा (मुक्तां), a litter for women.

महाजन, a banker.

महाभय, *adj.* very frightful.

महामूँग, a kind of pulse, *phaseolus mungo*.

महाप्रिधि, a great accomplishment.

महिमा, greatness, majesty.

महिसौ, a buffalo.

मह, महजा, the *Bassia latifolia*, "mowa."

महेश, a name of Siva: a name of Krishn.

मार, माई, माए, a mother.

माँ, *postp.* in, *see* मँ.

माँग (1), मंगा, the parting of a woman's hair.

माँग (2), मंगाव, मगाव, *v. a.* the following forms are noted; 3. *Simp. Pres.* माँग; 1. *Fut.* माँगव; 3. *Pres.* मगेअद्वि, मंगद्वि; *Indecl. Part.*

माँगि: to ask for, demand: beg for, yearn for, desire, want.

माँगव, asking.

माँगी, the bow of the boat, *where there is a comfortable seat, hence Prov. जनिका खेवा नहिँ, से अगले माँगी सबार*, the fellow who hasn't money to pay his fare, takes the most comfortable seat in the boat.

माँबौ, माँबौ, a fly.

माँझ, the midst, middle: the waist.

माँझौ, a wild man, a man of the woods: the steersman of a boat.

माँचौ, earth, clay.

माँडरि, मंडर, मंडल, the circle of light in the clouds round the moon;

खग माँडरि दूर पानि, दूरि माँडरि खग पानि, if the circle is near the moon, rain is afar off, and vice versa.

माँध, माँधा, the head.

माँझ, *prep.* in, *see* मँ.

माख, *v. a.* to impress, to leave an impression upon, as of a foot in soft earth, or of a pair of female breasts over her lover's heart.

माखब, impression.

माग, a woman.

माँचौ, a chair = मचिचा.

माँबौ = माँबौ, a fly.

माँकिल = मकिल, *q. v.*

माटि, माटौ, earth, clay.

माड़, *v. a.* to knead, shampoo.

माड़ब, shampooing.

माड़ौ, over-boiled rice.

मातर, added to present participles as follows अवैत मातर, immediately on coming.

मातल, (*fem.* मातलि), *adj.* intoxicated.

माता, मातु, a mother; मातु पिता, parents.

माथू, माथा, the head.

माषब, माषो a name of Krishn: hence generally, a beloved one, a husband: the month of Baiśakh (April-May): the seventh lunar day of the month (*Vid. LXVI, 1.*)

माधब सिँच खोबरना, a drinking cup

after the fashion of Mádhab Síh.

A sobarná.

माधी = माधव, *q. v.*

मान (1), or (*Vid. LXXVII, 4*) माने  
for metre), pride, anger: self-respect.

मान (2), *v. a.* to honour, reverence,  
प्रतौति मान, to trust: to consider.

मानव, honour, fame.

मानस, the mind, the heart: मानस  
धार, soul-abiding.

मानि, respect, reverence, अधिक मानि  
सच्चित, respectfully: pride.

मानिक, a ruby.

मानी, (*fern. मानिनि*), *adj.* proud.

मानुख, मानुस, a man.

माम, मामा, (*मामक*), (*fern. मामी*), a  
maternal uncle.

मार, *v. a.* to strike, smite, kill; *Prov.*  
मारै सिपाहौ, नाचौ जमाहारक, the  
soldier fights, and his captain gets  
the credit.

मारब, a blow.

मारामारि, मारि, a fight: *Prov.* उज्जटे  
चोरा मारामारि, although a thief,  
you turn round and fight (*a thief's  
business being to run away*), spoken  
of one who refuses to admit him-  
self to be in the wrong.

मारक, *adj.* quarrelsome.

माल, (*fern. मालिनि*), a Dusádh sur-  
name.

मालति, the jasmine.

माला, a garland. [Lord.

मालिक, (الملك), a landowner, land-  
मालिन, see माल.

मास (1), (*Vid. LXVI, 4*, मासे loc. but  
in LXVI, 5 = मास for metre), a  
month, मास मास कै, every month.

मास (2), मासु, flesh.

माहाराज (F. 32), a great king, a  
Mahárájá.

मिञ्चाँ, a Muhammada title.

मिजाव, *v. a.* to press, squeeze.

मिभाव, *v. a.* to put out, extinguish  
(a light).

मिभाएञ्च, extinguishing.

मिठ (*fern. मिठि*), मीठ, *adj.* sweet.

मित, *adj.* measured, under restraint,  
(F. 7) चित मित राख, to keep in  
one's proper senses; *this is prob-*  
*ably incorrect for चित्त मित्त, in*  
*which मित्त would mean 'friendly,'*  
*the whole meaning 'Chitrá did not*  
*keep his mind well-disposed.'*

मिन, a fish, *poetical for मीन* *q. v.*

मिथिला, the country comprised be-  
tween the Himálaya mountains  
on the north, the Ganges on the  
south, the Gaṇḍak river on the  
west, and the Kośi river on the  
east; मिथिलापति, मिथिलेस, the  
Lord of Mithilá, the present  
Mahárájá Bahádúr of Darbhanga.

मिनती, reverence, prayer.

मिल, मील *v. n.* (*the following forms*  
*are noted*; 3, Simp. Pres. मिलै,  
मिलय; 3, Fut. मिलत, मिलताह,  
मिलतयि; 3, Retro. Cond. (F. 4)  
मिलते for मिलतै; Past. Part.  
मिलत: to unite; to meet, be  
found by, मिलत मुरारि, *lit.* (by  
you) Murári will be found, *i. e.*,  
you will find Murári: to find  
(*rare*): to yield to caresses, (*Vid.*  
XXX, 3), मेलि न मिलय, union  
cannot take place.

मिलत, मिलब, union, caresses.

**मिलाव**, *v. a.* to cause to meet, to join : to add, (*Vid.* XVII, 4) add the number of directions, 10, to the number of the Vedas, 4, and add to them half the number of the faces of Brahmá ( $\frac{4}{2} = 2$ ) ; *see दीप*.

**मिलाएव**, joining.

**मिलाप**, union, confederacy ; *Prov.* गाय गोआरे मिलाप, ठेड़ने पानि दुहाव, the cow and the milkman are confederates,—with (out the pail leaving) his knee, she lets him milk water into it.

**मिलित**, **मिल्य** (*Vid.* LXXII, 1), *adj.* tied, joined.

**मिस्त्री**, black dye: collyrium; *cf.* **मस्त्री**.  
**मौड़**, *v. a.* to grind, knead, shampoo ; *cf.* **माड़**.

**मौड़व**, grinding.

**मीन**, a fish ; *in Vid. XXIX*, 10, the girl's eye swimming in tears is compared to a fish swimming in water, and the struggles of the fish when hooked, to the rolling of her eye : the fish sign of the Zodiac, which is represented by any word commencing with प, hence (*Vid.* LIX, 4.) = पाद, a foot, *cf.* **सिंच**.

**मील**, (*Sal.* XIII) *v. a.* = **मिल**, *q. v.*  
**मद्दल**, *see मर*.

**मूँह**, **मुँही**, the mouth (*F.* 6, the word should be मूँड़ for the sake of metre).

**मूँह**, the face.

**मुकता**, a pearl.

**मख**, (*old abl.* मखङ्ग), the face : (*Vid.* XVII, 4) Brahmá has four faces, *see बिधि*, *दीप*, and **मिलाव** :

G G

the mouth, or even the lips (*Vid.* XXXV, 5) : at end of an adjectival compound takes a fem. मुखि, e. g. *Vid.* VII, 7.

**मुखसुधि**, that which cleanses the mouth, betel-nut; *Prov.* मुखसुधि न पकार, तचिका अङ्गिचातक बड़ चमतकार, he can't afford to give his guest even a piece of betel, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

**मुखिया**, मस्त्रा, a leader, headman.

**मुगदर**, मुंगर, a club.

**मुगध**, मुध, *adj.* passionately in love.

**मुंगर** = कूदगर, *q. v.*

**मुड़ाव**, and **मुड़ाए हे**, to shave, to shave off.

**मुड़ी** the head ; *see मुँड़*.

**मुत**, *v. n.* to urine.

**मुतब**, urinating.

**मुतना**, one who urines much.

**मुतवास**, a desire to make water.

**मुदित**, joyful, filled with joy.

**मुहै**, मुहै, (میہ) an enemy, very common in this sense.

**मुद्दिरी**, enmity.

**मुनल**, *adj.* closed, shut up ; more properly मूनल, *see मून*.

**मुनहर**, *adj.* silent, without sound.

**मूनि**, मूनि, a saint (*old Gen.* Plur. *Vid.* I, 2, & XXIII, 4, मुनिङ्क).  
मुरगा, (*Fem.* मुरगी), (مرغ), a fowl;

*Prov.* एक सेर मुरगी नौ सेर मसाला, (a man who puts) nine seers of spices to one seer of fowl.

**मुरझा**, *v. n.* to faint.

**मुरक्का**, fainting.

मूरत, मुरति, an image; idol.

मूरदा, (४०८) a corpse: the dead.

मुरारि, मुरारी, a name of Krishn.

मूरख, a fool; *Prov.* मुरखक खाटी

माँझ कथार, a fool's stick hits you on the head: *i. e.*, only fools use weapons; cf. मूर्ख.

मूरक, *v. n.* to smile.

मूरकब, मुस्कौ, a smile.

मूसरौ, a mouse; *see* मूस.

मूसहड़, a wild man, a man of the forest: name of a low caste.

मूसा, *see* मूस.

मूसुक बान्ह, to tie a person's elbows behind his back.

मूँज, मुँह, the face.

मूँड, मुँड़, मुँडौ, the head.

मून, *v. a.* to shut up, close: *Past Part.*

मूनल or मुनल (*Vid.* XXX, 5), shut, closed.

मूनब, a closing.

मूनि = मुनि, *q. v.*

मूर्, a root: principal (of a loan).

मूर्ख, a fool; cf. मूरख.

मूर्खपन, foolishness, clownishness.

मूस, मूसा, मूसा, a mouse: nursery

nonsense-rhyme, खसाक धोकड़ी

मूसाक कान, भरि भरि धोकड़ी पबन कै चान; तभर धोकड़ी गेल पुन फाठि, इस दिस तखन पबन गेल पाठि, a coarse canvas bag, and a mouse's ear; fill the bag with wind and bring it here: therefore (or perhaps being filled therewith) the bag burst, and the wind spread in all directions: this rhyme is also sung by grown-up people to bring a breeze, and forms part of a curi-

ous alphabetical rhyme called the वाताकान, or "Incantation of Wind," which is of much popularity in Mithilā.

मूसध, a pestle for beating grain in an ऊखर, or mortar.

मूगमद, musk.

मै (1), *Pro*, 1st pers.; only used in poetry and sometimes by Muhammadans; the following forms have been noted; nom. मै; abl. सोच्चि, सोच्चौ (lengthened for metre *Vid.* LXXVIII, 5), सोरा; gen. सोर; the form सोरा is also found, but only as an oblique genitive, or (twice, *Vid.* LV, 6, and LXIII, 2) with the final vowel lengthened for the sake of metre; from this oblique gen. should be distinguished the general abl. form used as a dative of possession, e. g. नहिँ सोरा टका अरि, (*Vid.* LXXIX, 13). to me there is not money, I have no money; सोर has a rare fem. सोरि; सोरि only occurs once in *Vid.* XXXI, 1, but it is there certainly masc., the fem. form being used for rhyme (cf. उमरि, LXIII, 3): the quantity of the ओ in सोर is usually short; in *Vid.* it is twenty-five times short and only four times (XXXII, 3, XXXV, 3, LXII, 3, LXV, 1) long; सोरा has always both syllables long except in the loose metre of LXXIX, 13, where both are short; the ओ in सोच्चि is always short in *Vid.*; in the one place

- where सोच्चै occurs, both syllables are long : इस (q. v.) the modern prose form of the pronoun is really a plural of सौँ : I.*
- सौँ (२), the sign of the loc. in ; see सौँ. सौठ, सौर (१), (*English*), a mate, captain of a gang.
- सौच, a cloud.
- सौजार, (*English*), a Major.
- सौट, (२) *v. n.* to be rubbed out, or off, to disappear, also सौठ जा, and सौटल जा.
- सौटब, a being rubbed out.
- सौटाव, or सौटाए है, *v. a.* to rub out, expunge.
- सौथिलापूर, the city of Mithilá.
- सौथुरा, the city of Mathurá.
- सौदनि, सौदनी, the earth : the ground : a kind of plant eaten with gánjá.
- सौरु, mount Meru, *the abode of the gods.*
- सौलि, union, see सिल्ल.
- सौह, सौहा, a cloud : the central upright pole of a threshing-floor.
- सौहर, सौहराल, a woman, a wife.
- सौथिल, *adj.* of or belonging to Mithilá.
- सौना, (*English*), miner (*in Sappers and Miners*).
- सौरन, the cord which ties the pálo or yoke of a plough to the chaukí.
- सौलि, *adj.* dirty.
- सौँ, सौँ sign of loc., in ; see सौँ (२).
- सौँक, a moustache.
- सौँर, the turn or bend in a road or stream.
- सौरवाह, the driver of cattle in an oil-mill, who goes round with them.
- सौँच, सौस, a mosquito, a gad-fly.
- सौकासा, the town of Mokámá in the Patna district.
- सौख, सौखा, a pad or buffer tied along the two door-posts of a person's house, and made of straw, against which the two edges of the *títi* door can rest.
- सौगल (ज़्लू), a Mughal.
- सौटाई, fatness.
- सौति, सौतौ, a pearl.
- सौतिलार, a pearl necklace.
- सौनौरास, name of a brother of Salhes.
- सौदवती, the wife of Rághab Sih (?) : her name occurs only in two of *Bidyápati's poems*, Nos. 75 and 76.
- सौमिन, a Muhammadan weaver.
- सौर (१), see सौँ (१).
- सौर (२), a peacock.
- सौरंग, the territory between north Tírhat, and the Himálaya mountains, now in possession of Nepál.
- सौरा, सौरि, see च (१).
- सौस, a mosquito, = सौँच.
- सौसाफिर, (سوسافیر), a traveller.
- सौसि, ink.
- सौहन, a name of Krishṇ.
- सौहर, (سونر), a seal.
- सौहर्रिर (سونریر), a writer, a *muharrir*.
- सौहि, see सौँ (१).
- सौँ=सौँ, सौँ (२), *q. v.*
- सौँचौ, a mother's sister; *Prov.* चिन्ह नहिँ जान, सौँसौ जौसौ करह, I am not even acquainted with you, and you call me "Aunt, aunt."
- सौगत, death.
- सौजौ, a woman.
- सौज, silence : सौज पथ साथ, to bear a thing in silence.

चिंगिसिरा, name of the fifth Nakshatra, or lunar mansion.

## य

**NOTE.** Many words occurring in the Chrestomathy and beginning with य, will be found in this Vocabulary beginning with य, like which an initial य is almost always pronounced.

यज्ञमान, see ज्ञमान.

यत्र, see ज्ञत्र.

यदि, see ज्ञदि.

यदुकुल, the family of Yadu, to which Krishṇ belonged who is hence called यदुकुल सुंदर, the beauty of the house of Yadu, यदुनाथ, the lord of Yadu, यदुवाल, the child of Yadu, and other names.

यस्त, see ज्ञस्त.

यह, for ई, this, also particle of affirmation, yes.

युग, see ज्ञुग.

युगल, see ज्ञुगल.

युव, (fem. युवति) adj. young, youthful.

योग, see ज्ञोग.

योगसंत, see ज्ञोगसंत.

योग्य, see ज्ञोग.

योजन, see ज्ञोजन.

## र

रइनि, night.

रैङ्गपन, the state of a widow, widowhood.

रखलिह, रखितङ्ग, &c., see राख, (2).

रखवारी, guard, watch.

रखाव = राख (2), q. v.

रगड़, v. a. to rub.

रगड़ब, rubbing.

रघुपति, a name of Rám.

रंग (1), (or रंगे for metre), colour, hue, रंग रंग, रंग विरंग, of varied hue: beauty: delight, pleasure, रंग कर, to indulge in pleasure: a melody.

रंग (2), v. a. to paint.

रंगब, colour.

रंगाव, v. a. to get painted, नाक रंगाव, to have one's nose painted, see नाक.

रंगाएब, a getting painted.

रच, v. a. to make, construct: adorn, रचब, a making.

रक्ष (F. 13), incorrect for रक्षा, protection, which is required both by sense and metre.

रज, dust: menstrual excretion, see बौज.

रजनी, the night, रजनीकर, the moon.

रजपूत, a Rájpút.

रठ, v. n. to wander, to go.

रठब, wandering.

रठना, the act of wandering; रठना

रटौलन्हि, he has caused to wander.

रथाव, v. a. (3 Past. रटौलन्हि) to cause to wander.

रहृपन, actions of a Rár or Súdra, meanness.

रतन, a jewel.

रतल, adj. beloved.

रति, amorous sport, dalliance: name of the wife of Kám Deb: the pleasures of love personified, sexual pleasure.

रतैँझौ, adj. moonblind, a myope, Prov. जोग करै ते रतैँझौ आब, when

a man has to perform a penance (*a generous action*), he becomes a myope (*i.e.*, lazy).

**रत्नी**, a grain, a speck, a small portion.

**रथ**, a chariot.

**रद्द**, a tooth.

**रद्दकद**, verbal quarrelling.

**रन**, battle, the field of battle.

**रब**, *v. a.* to sound.

**रवत**, *adj.* tinkling, sounding.

**रवि**, the sun.

**रवौ**, the spring-crops, **रबीरात्रि**, spring-mustard.

**रभस** (1), passion, vehemence: sexual pleasure: passionate caresses.

**रभस** (2), *v. a.* to be passionate: to smile.

**रभसब**, passion.

**रम**, *v. a.* to enjoy.

**रमणि**, **रमनि**, a pleasing, or beautiful damsel.

**रमव**, enjoyment.

**रमाना** (ରାମାନା), sending, despatch.

**रस**, juice, nectar, honey: flavour, essence: love: enjoyment, pleasures of love: relish.

**रसमंत**, *adj.* full of love.

**रसमध**, *adj.* full of juice, sweet.

**रसिङ्गा**, a gallant, a lover.

**रसिक**, *adj.* ingenious, clever: appreciating.

**रह**, *v. n.* the following forms have been noted; 3 Simp. Pres. **रह**, **रहय**, **रहे**, **रह**; 2 Imperat. **रह**, **रहैन्हि**; 3 **रहयु**; 3 Fut. **रहत**; 3 Periph. Pres. **रहइङ्गि**, **रहैचिंगि**; Past Part. **रहल**; 1 Past, **रहलङ्ग**; 3 masc. **रहल**, **रहलै**, **रहलाह**: fem. **रहलिन्हि** and **रहलि**, to remain;

abide: be: become: *the simple present is used as an auxiliary of the Imperfect tense of other verbs, see Grammar.*

**रहट**, the wheel fixed at the top of a well.

**रहाज**, one who has dwelt long in a place, an old inhabitant.

**राँड़**, **राँड़ि**, **राणि**, a widow, *Prov.* **राँड़क** असघै जौवक बंजाल, the fine airs of a widow are the troubles of her heart, *an allusion to the wretched condition of widows in India.*

**राख** (1), ashes.

**राख** (2), and **रखाव**, *v. a.* (*the following forms are noted*; 3 Simp. Pres. **राख**, **राखय**, **राखहि** (*F. 73*); 2 Imperat. **राखह**, **राखौ**, **राखु**, **राखू**; 1 Fut. **राखब** (*also in Letter as 2 Imperat.*); 1 Retro. Cond. **रखितङ्ग**; 1 Past. **रखलङ्ग**, **राखल**; 3 **रखलन्हि**, **राखल**; Indecl. Part. **राखि**, and **रखए**): to place, to lay: to place one's affections: to put by, collect: keep, retain, have: to agree to: (*Vid. III, 6*) ? to perform, **अनुरोध** **राख**, to comply with requests, *which is the pandits' explanation*; *I would, however, translate, lay (the burden of performing) great obligations upon the great: रखाए ले*, to arrange, (hair, dress, &c.)

**राखस**, a demon, a goblin, a Rákshas. **राम**, **रामि**, colour, tint; **रामि कर**, to colour, paint.

**राघव**, and **राघव सिंह**, name of a king of Mithilá contemporary with Bidyápati, *his name occurs in Vid. LXI, 5, and LXXVI, 10, see p. 41.*

राज (1), a kingdom : a king.

राज (2), *v. n.* to shine.

राज कुमार, (*fem.* कुमारी), a prince.

राजा, a king.

राजित, *adj.* shining, splendid.

राङ्ग, a low-caste man, a Súdra, *Prov.*

राङ्ग राङ्ग बड़ चेरौ, नित्य लै डौ फेरौ, cattle, Súdras, wives, and maid-servants, always want the cudgel ; राङ्ग लधौ छोड़ा मास नै भेट, a low-caste labourer (goes away) to make water, and you won't see him again for six months : *i. e.* they are always making excuses to get away from their work : ब्राह्मनक गाम सै राङ्ग पञ्जिआङ्ग, can a Súdra be a genealogist in a village of Bráhmaṇs ?

राङ्गी, a kind of thatching grass.

राणि, a widow, = राँडि *q. v.*

राति, (*gen.* रातुक, *Sal.* XXI), night, अन्वरिचा राति, a moonless night, दूंजीरिचा राति, a moonlit night, राति बिराति, throughout the whole night, रातुक चलवै, by a journey of the night, by a night journey. (*Sal.* I), on the sixth night after birth a child's fate is found by astrology.

राधा, name of Krishṇ's favourite cowherdess, the daughter of Vri-shabhanu : राधाकृष्ण, Rádhá and Krishṇ.

रानी, a queen.

राष्ट्र, voice, sound.

राष्ट्र, the celebrated king of Lankā (Ceylon). The enemy of, and conquered by Rám.

राम, the celebrated hero of the Rámáyan: his name, frequently

recited by devotees; *Prov.* भूख मराम, बगला मैं कूरा, "Rám" in his mouth, and a dagger under his arm ; राम करै, हर गीएँड़ा बचै, चूल्हे खावरि सोभा रहै, although he utters "Rám, Rám," he sticks in front of his kitchen fire, and has his plough going in the neighbouring fields, *i. e.*, he is only a sham devotee ; रामराम कहे से धक्का पावे, गाँड़ि घुमावे स ठक्का पावे, he who says "Rám, Rám" gets pushed away, while a dancing-girl who wriggles her person gets money.

रामा, a beautiful woman, a beloved one, a wife : (*Vid.* XVII, 2), the wife of Vishṇu, who took the form of Krishṇ, was Lakshmí ; her father was the Ocean, from whence she rose when it was churned by the gods ; the son of the Ocean was Som, the Moon.

राष्ट्र, a king : an honorific title.

राष्ट्र = राष्ट्र, *q. v.*

राम, (*or* रामि for metre) a heap, a quantity.

राह, (*sij*), a road.

राहट = रहट, *q. v.*

राहडि, a coarse kind of pulse.

राही, a beautiful woman.

राहू, the demon of eclipse, so called : he is supposed to endeavour to swallow the moon.

रिक्क, a bear.

रितु, रोतु, a season, there are according to the Hindus six seasons, hence रितु stands for six, see भवन.

रिति, debt.

रिपु, an enemy, a foe ; (*Vid.* XVIII,

5), the enemy of the gouts is Debí, to whom they are sacrificed; (*Vid. XXII, 2*), Sív's enemy was the god of love, Káun Deb: (*Vid. XVIII, 7*), the enemy of the pearl (who eats it) is the swan चंस, which also means the sun, whose daughter is the river Jamuná.

रिसिंचा, *v. n.* to become enraged; *E. 16*, रिसिंचायोज, incorrect for •आएल

रिसिंचाएब, rage.

रीति, रीतौ, established usage: fashion, manner, custom: love.

रीतु = रितु, *q. v.*

रीन, debt.

रख (1), *adj.* dry.

रख (2), (خ) face, direction.

रखान, a chisel.

रचि, beauty, brilliancy.

रद्दाक्ष, a kind of rosary affected by worshippers of Sív: *Prov.* बापक

गरा सुंगरौ, पूतक गरा रद्दाक्ष, the father has a club on his neck, and the son a rosary, *i. e.* the father is a scoundrel, and the son

रूप = रूप, *q. v.* [a devotee.  
रूपैचा, a rupee.

रस, and रसि रह, *v. n.* to be angry, रसलि रह, to continue angry.

रसब, anger.

रुचा, a quarter of an ána, one pice.

रूप, (*loc.* रूपे *Vid. XVI, 13*), form: beauty: silver.

रूप नारायण, said by some to be a son of Sibáy or Sib Sih, and by others, to be the same as that person; but see introduction to the songs of *Bidyápati*.

रस, *v. n.* = रस, *q. v.*

रे, interjection, Fie! O! (*in contempt or disgust*): also a pleonastic word in poetry, for filling up the metre.

रेचाचान, (رچان), plur. raiyats, tenants.

रेख, रेखा, रेहा, a line.

रेखा गणित, geometry.

रेहू है, *v. a.* to push aside.

रेल, (*English*), a railway.

रेहा = रेखा, *q. v.*

रैल, रैनि, night.

रो, *v. n.* to cry, to weep, *Indeed.* Part. रोय: this word is principally used by Muhammadans. The more usual word is कान.

रोएव, weeping.

रोक, *v. a.* to stop, impede.

रोकब, stopping.

रोख (1), anger: *adj.* angry.

रोख (2), *v. n.* to be angry.

रोखब, anger.

रोगाएल, रोगौ, *adj.* sick.

रोज, (روز), a day's earnings: earnings, wages.

रोजै, a red powder used for painting the forehead.

रोटना, weeping; रो पसार, to spread abroad or scatter weeping, to lament.

रोप, *v. a.* to plant, transplant.

रोपब, planting.

रोपनौ, transplanting of dhán.

रोमालिं, the line of hair near a woman's navel.

रोय, *see* रो.

रोष = रोख, (1 & 2), *q. v.*

रोस, or रासे for metre, anger.

रोहिणि, the fourth Nakshatra, or lunar asterism.

रोङ्ग, a large kind of fish: *Prov.*  
 टेगरै पोठी रोङ्ग धराव, the little  
*tegarai* and *pothi* fishes are used  
 as bait for, and get the *Rohu*  
 caught, *i. e.*, zamindars suffer when  
 their servants fight.  
 रौदि, रौहौ, drought.

## ल

लएक, *see* ले.

लच्छाड़ा, the penis.

लक्कं, *see* ले.

लकड़ी, a stick, wood.

लकौर, (لکپر), a line.

लख (1), a hundred thousand = लाख,  
*q. v.*

लख (2), *v. a.* to see, watch, gaze at.  
 लखिमा देह, name of one of the queens  
 of Sib Sih.

लख्याचर चिंह, name of the present  
 Maharaja of Darbhanga.

लग, or लग के, *prep.* near; लगलग,  
 along with.

लगझिं, &c., *see* लाग.

लगरपन, inquisitiveness, pertinacity  
 (*in a bad sense*).

लगजे, *adv. properly loc. of* लागला,  
*verb. noun of* लाग, immediately:

लगले थाइवे दूर, very near.

लगाव, *v. a.* to apply, लगाए दे, to apply  
 to some one else, लगाए ले, to apply  
 to one's own body, आगि लगाव, to  
 set fire to: to plant: लगाए दे, to  
 close (a door, &c.).

लगाएव, applying.

लगार, *adj.* inquisitive, pertinacious.

लगारौ, inquisitiveness, &c.

लगि, *prep.* up to.

लगेनी, anything attached: a mark.  
 लगेच्छि, &c., *see* लाग.

लगति, assessment.

लघौ, urine: the act of making water.

*Prov.* राड़ लघौ, छोड़ा मास ने भेट,  
 a low caste man leaves his work  
 to make water, and you won't see  
 him again for six months.

लंगट, naked, a blackguard, *see* लंगटा.  
 लंगटपन, blackguardism.

लख, a hundred thousand = लाख.

लक्ष्मि, the goddess Lakshmi.

लजा (1), shame, modesty.

लजा (2), or लजाए रह, *v. n.* to be  
 ashamed, लजाएळ, modest, *Prov.*  
 (*of one who has been boasting of his*  
*power to raise heavy weights, and*  
*has failed*) अब लजैलज्जै, अलगा देह,  
 now I am ashamed, help me to  
 lift my own body.

लजाएव, modesty.

लज्जित, *adj.* ashamed.

लटपठ, struggling: halting in speech.

लटिवाह, a wielder of cudgels.

लड़, *v. n.* to fight.

लड़ने (*Sul. XX*) *for* लड़ले, *loc. sing.*  
*of* लड़ला, *verb. noun of* लड़, to  
 fight; in fighting.

लड़ब, fighting.

लड़का, लड़िका, a boy: a son.

लड़ाई, a fight, a battle.

लड़ाक, *adj.* quarrelsome.

लड़कपन, childhood.

लता, लतौ, a creeping plant.

लपक, *v. a.* to snatch, grab at.

लपट, *v. n.* to cling, to stick.

लपटब, clinging.

लपटाव, *v. a.* to wrap up: cover.

लपटरेव, covering.

ल्लबर ल्लबर, prating; *Prov.* हर बहिं

फार, ल्लबर ल्लबर कर, you've neither plough nor ploughshare, and are prating about them, *i. e.*, giving an unasked opinion.

लंभन, *see संभालंभन*.

लघ, *see ले*.

ललका०, (*fm.* ललकी), *adj.* red: dark brown, ललकी लाठी, a stick oiled to a dark brown colour, and hence made strong and elastic.

ललकार, or ललकारि दे, *v. a.* to hasten, lalakār, incitement. [urge, incite. ललित, *adj.* sportive, wanton: charm-ललिमा, redness. [ing, lovely.

ललौन, or ललौन्ह, *adj.* reddish.

लगुनी, a kind of bracelet.

लस्कर, (شکر), an army.

लशन, *adj.* shining, lovely.

लस्सा, gum.

लहर, *v. a.* to set on fire, kindle.

लचरब, kindling.

ला (1), लाई, *prep.* for, *see ला* (2).

ला, or लैआ, लिआ, *v. n.*, the following forms are noted; 2, *Simp. Pres.*

लाविआ, 3, लावय; 1, *Fut.* लाएव;

2, लाएव, लैवै, लै आवह, लैवह; 1,

*Past* लैलङ्गँ; 2, लैलाह; 3, लाएल,

लैल; *Past Part.* लाएल, *Indecl.*

*Part.* ला, लाई and लिआय; in the modern language it is not considered correct to use this word, आन

being always substituted: to bring, lit. having taken to come, hence

it is a verb neuter: to take: to rally (an army): *Indecl. Part.* used as preposition, for.

लाएब, a bringing.

लाँगड़, a tail.

लाख, or लाखे, for metre, a hundred thousand; लाख दर लाख, hundreds of thousands; लाखन, *indef. plur.* lākhs.

लाग, *v. n* (*the following forms are noted*; 3, *Simp. Pres.* लागै, लागु, लागि, लाग; 3, *Fut.* लागत; 3, *Periphrast. Pres.* लगैचिं, लगद्विं; 3, *Past.* लागल, लगलथीन्ह; *fm.* लागलि, लगलिन्ह, लगलौह; *Indecl. Part.* लागौ, लागि): to adhere, stick, cling to, be attached वध लागन काहौ, to whom will murder be attached? *i. e.*, who will be blamed for it: to seize (a person) as fear, &c.: to be felt: to seem, appear, be manifest: to be (*with an adjective*, *e. g.* परिचित लाग, to be of use to others); to bear relationship, के लागु तोहार, what relationship is he to you?: to strike, or (*of a thorn*) to prick: in the past tenses only, to begin, used with the 3rd obl. form of the verbal noun (*see gram.* §§ 189, 194) of another verb, *e. g.* करै लागल, he began to do: कहै लागल, he began to say; काढै लागल, he began to cut; कानै लागल, he began to cry; गावै (*not गवै*) लागल, he began to sing; भाखै (*see भाँख*) लागल, he began to hang his head; पुछै लागल, he began to ask; सुमिरै लागल, he began to remember: the Indecl. Part. is used adverbially in the senses of (1) for, for the sake of, (2) till.

ल्लाग्ब, adherence.

ल्लागि, ल्लागी, *see* ल्लाग.

ल्लागि (2), enmity.

ल्लाज, ल्लाजा, (*or for metre* ल्लाजी), shame: modesty, bashfulness: *Prov.* (*of an inhospitable man who is surprised by the sudden arrival of a guest*), अवदत ऐल्लाज, जाइत दोइदैन्हि ल्लाजा, he happened to be here, and feels ashamed to go away.

ल्लाट, (*English*), a Lord.

ल्लाटी, a stick, a club, a cudgel.

ल्लाडनि, a stick for stirring grain while it is being parched, *see* ल्लावा.

ल्लात, a kick; a trick.

ल्लाय. (*instr.* ल्लाँच), an excuse, apology.

ल्लाद, *v. a.* to load.

ल्लादब, loading.

ल्लाधा, the cord by which the *pálo* or yoke is tied to the body of the plough.

ल्लार, straw cut in the field, and not broken or trampled upon at the threshing floor, *cf.* पीचार.

ल्लाल, *adj.* red: beautiful, lovely.

ल्लालिमा, redness.

ल्लाली, *adj.* red.

ल्लावध, ल्लाविये, *see* ल्ला (2).

ल्लावा, parched grain, *see* ल्लाडनि.

ल्लिच, *see* ल्ले.

ल्लिचा, *v. n.* = ल्ला, *q. v.*

ल्लिख, ल्लौख, or ल्लिख दे, *v. a.* (*forms noted*; 1 *Fut.* ल्लिख; *Past Part.*

ल्लिखल, (*fern.* ल्लिखलि); 3 *Past Part.* ल्लिखलन्हि; *Indecl. Part.* ल्लिख, ल्लिखि, ल्लौखि): to write: draw, paint: *Past Part.* written in the

book of fate (*Vid.* LXXIX, 8), pictured, painted: ल्लिखि सक, to be able to write.

ल्लिखब, writing.

ल्लिखाव, *v. a.* (*forms noted, Past Part.*

ल्लिखाओल, *Indecl. Part.* ल्लिखाए): to cause to write: to get written: ल्लिखाए है, to cause another to write: ल्लिखाए ले, to get a thing written for oneself.

ल्लिखाएब, a causing to write.

ल्लिखित, *adj.* written.

ल्लिह, the globular dung of a horse, mule, &c.

ल्लिधुर, blood.

ल्लिलाट, the forehead.

ल्लीख, *see* ल्लिख.

ल्लीन, *adj.* covered, hidden: emaciated: close to, close by, connected with; hence attentive to, *with Loc. e. g.*, पढवा मैं ल्लीन रहैश्यि, he is an attentive student.

ल्लौला, play, sport.

ल्लुक भुक कर, to be on the point of setting, *used of the sun*, *see* गीसाँद.

ल्लुकाव, *v. a.* to conceal, hide.

ल्लुकाएब, concealing.

ल्लुचपन, dissolute living.

ल्लुचा, *adj.* dissolute.

ल्लट, ल्लटाव, *v. a.* to rob.

ल्लुवध *v. a.* to desire: *Past Part.* ल्लुवधल, greedy, covetous, desirous of.

ल्लुज्ज, *adj.* one-armed.

ल्लुड्जी, a bundle.

ल्लुट, ल्लौटि, pillage.

ल्लरि, skill: wisdom.

ल्ल, *v. a.* irregular, (*the following forms have been noted*; 1 *Simp. pres.* ल्ली; 3 ल्लेथि: 2 *Imperat.*

ल्लिच, ल्ले: 1 *Fut.* ल्लेब, ल्लेबह; 2 ल्लैबैः:

2 *Pust* लेल ; 3 लेल (*fem.* लेलि),  
लेलक, लेलिहः 3 *Plup* *fem.* लेनै  
(*for* लेलै) क्लिः *Pres.* *Part.*  
लैत ; *Past Part.* लेल (*fem.* लेलि) :  
*Indecl. Part.* लै, लैवै, लैशक (*for*  
लए कै), लै, लैय, लैनै (*Sal. X*) : *for*  
*other forms, see दे, the conjugation*  
*of which is exactly parallel to*  
*that of ले*) : *to take : bear, carry :*  
लै आ, ला, *and* लिआ, *having taken*  
to come, to bring, *see ला* : लै जा,  
लैय जा, लै जा, लैलै जा, *and* लैवै जा,  
having taken to go, to take away,  
*of these लैनै जा or लैलै जा is con-*  
*sidered the correct form, see* Gram. § 197 : *Indecl. Part.*  
लैय or लै used adverbially mean-  
ing (1) *for*, (2) *from, with, as*  
*sign of instrumental or ablative,*  
*instead of सः*: *F. 71 has the Hindi*  
लिए *for* लेलक.

लेख (1), *v. a.* *to count : to write :*  
लेखल, *that which is written, a*  
*story, tale : Prov.* जँच चढ़ि कै  
देखल, घर घर एकै लेखल, I mounted  
a high place, and saw the same  
tale in every house, *i. e.* rich and  
poor have the same sorrows and  
misfortunes.

लेख (2), *account : consideration, idea :*  
*Instr.* लेख, *used as a preposition*  
*for the purpose of.*

लेखब, *counting.*

लेन देन, *receiving and giving : deal-*  
*ing.*

लैनै, लैनै रख, लैनै जा, &c., *see लै.*

लेप, *v. a.* *to besmear, anoint.*

लेपब, *anointing.*

लेब (1), *see लै.*

लेब, *obl.* लेबा, *the act of taking :*

*the Sanskrit महीतय is translated*  
लेवाक जोग.

लेवै, लैलै, लेलि, &c., *see लै.*

लेह, blood.

लै, *prep.* *for, for the sake of : with,*  
*see लै.*

लै जा, *see लै.*

लैवह, लैवै, लैलैजँ, लैलाह, *see ला.*

लोक, people : इंद्र लोक, the  
world of Indra, heaven.

लोकदिनी, a maid-servant; *Prov.*  
लोकदिनीक पाएर जातम्, सचुरा बास,  
if one has one's feet shampooed  
by a maid-servant, it is as good  
as living in one's father-in-law's  
house: *a man is always well*  
*treated in a father-in-law's house*  
*hence a jail is called in slang*  
सचुरारि.

लोकनि, people, *sign of the plural;*  
*see gram.*

लोग, a person; people.

लोचन, an eye; लोचन हेर, to throw  
a glance; लोचन लोला, play of the  
eyes.

लोट, लोटा, *v. n.* to roll, wallow.

लोटब, rolling.

लोटा, *v. n.* = लोट, *q. v.*

लोटिया, a small metal pot.

लोभ, desire, envy.

लोभाव, *v. a.* to charm, enchant.

लोभाएब, enchantment.

लोभित, *adj.* desirous; allured, tan-  
talized.

लोरा, (*or* लोरि *for metre*) a tear, tears.

लोह, लोडा, iron; *the second form is*  
*not much used, and is said to be*  
*borrowed from Hindi*; *Prov.* लोहे  
लोह धराबौ, you attract iron by

iron ; *i. e.*, birds of a feather flock together.

खौकिक, *adj.* belonging to the world ; खौकिक बंश a reputable family.

खौट, *v. n.* to go back, return.

खौटब, returning.

खौड़ी, a pestle for pounding curry ; a cudgel ; खौड़ी फेर, to wield a cudgel, *see* राड़ि.

### व

NOTE, words beginning in Sanskrit with व, will be found in this vocabulary beginning with व, like which an initial व is always pronounced, except in the few following exceptions.

वा के, (*Harkh.* XVI, 7), *Braj* for ओकरा के, *dat. non-hon. of ओ*.

वाह (1), a termination, equivalent in meaning to the Hindi वाला, signifying the agent ; before which a word is lightened in pronunciation under gram. § 5 add. ; *e. g.*, लठिवाह, a wielder of cudgels, from लाठी, a cudgel.

वाह (2), *interj.* excellent ! *Prov.* (*on the proverbial foolish Miyā*) मीचाँक दाढ़ी वाह वाह मैं गेल, the Miyā's beard went to the tune of "excellent !" *i. e.*, the people stroked it admiringly, and as they did so pulled it out hair by hair ; *i. e.*, you can do anything by flattery.

वैह (*Sal.* XVII) = ओ (2), *q. v.*

### श

NOTE, this letter is of comparatively rare occurrence in Maithilī, being generally supplanted by च, under which letter will be found many words commencing in Sanskrit with श.

शंकर, the god Siv ; (*Vid.* XXII, 2), the enemy of Siv was Kám Dev, the god of love.

शत, *adj. num.* a hundred.

शंभु, संभु, the god Siv ; a phallic emblem, or linga sacred to him, in *Vid.* XXXVII, 2, compared to a girl's bosom, *cf.* सरोषह.

श्यन, sleep : a bed.

शरण, protection, refuge.

शरौर, the body.

शरि, the moon : शरि मुख (fem. मुखि), moon-faced.

शारद, *adj.* autumnal.

शिव, or शिवि सिंह, or सौबै सिंह, &c. name of a king in Mithilā, who reigned at Sugaunā, the patron of Bidyápati : सिंह is frequently incorrectly spelt सिंह.

शिर, the head.

शिशिर, the cold season, winter.

शीतल, *adj.* cool.

शील, gentleness.

शुगवा, शुगवा, a parrot.

शुभ, *adj.* fortunate, propitious ; शुभ कर, to consider anything propitious.

शूँड़, the trunk of an elephant.

शेखर, a head ; a chief.

शेष (*or* शेषे for metre), the remainder : *adv.* in the end, finally.

शैश्व, childhood.

शोष = शोष, *q. v.*

शोभ, *v. n.* (3 Simp. Pres. in *Vid.* LXXII, 1, शोभए), to shine, be beautiful.

शोभव, splendour.

शोष, शोष, *v. a.* to dry up, to cause to evaporate.

शोषब, a drying.

श्वामल, स्वामल, *adj.* dark-coloured, dimmed.

अवण, the ear.

अमारक, *adj.* fatigued.

चौ, a title of respect.

श्रीफल, the nut of the betel-palm, noted for its roundness, and hardness: the Bel fruit, which possesses similar character.

शुति, the ear.

## स

सँ, सँ, सँ, सँ, sign of the ablative case.

संशय, doubt, fear.

संसार, the world.

संसे, संसे, = संशय, *q. v.*

सक, *v. n.* to can, to be able, used with the Indecl. Part. of another verb; *e. g.*, सै सके, he can be,

लिखि सकलिहि, she could write,

हेरि सकलङ्क, I could watch.

सक, सकब, ability, power.

सकल, *adj.* all.

सकार, the letter स.

सङ्कुच, *v. n.* to be pressed, squeezed.

सख, सखा, (*fem.* सखि, सखी), old instr.

सखिहि), a friend: in *Vaishnava*

poems, the companions of Rádhá or whoever for the nonce is represented as the heroine of the poem, are called her Sakhis; सखि, may often be translated as bridesmaid, and, conversely, in *Vid.* XXX, 1, the bride is called the सखि, or friend of the bridesmaids: (*Vid.* XVI, 2), the friend of Krishn was Arjun, one of the heroes of the Mahábharata.

सखबन, a *Sál* forest.

सगड़, a small kind of cart.

सगड़ाड़, *adj.* noisy.

सगर, सगरे (*Nd.* 3), *adj.* whole; entire.

सगुन, an omen, a sign.

सघन, *adj.* dense.

संकट, affliction, trouble.

संख, a shell.

संग, (*Loc.* संग) a companion, *Prov.*

संगक सूख बनारस जाए, one who is lucky in having a (rich) companion, will go to Banáras with him: company, society: the act of meeting, or attaining, संगजात, of the same caste: *prep.* governing gen. or acc., with.

संगम, meeting, union.

सच, *adj.* true.

सचौटी, truthfulness.

सजनी, a friend.

सजपनि, a pumpkin.

सजेआ, a bed, a couch.

सजन, a good man.

संच, *v. a.* to store, collect.

संचब, collection.

संचय, संचै, a collection, or heap.

संचर (1), *v. n.* to go, move.

- संचर (2), संचरव, motion.
- संचित, adj. accumulated, pent up.
- संझोत, an evening candle or taper, *Prov.* घर में संझोत व, बाहर जक सन बातौ, at home he has not even a farthing dip, while abroad he has an illumination like a torch.
- सटाच, v. a. (*Muhammadan* 3, *Past* सटोल्कै for सटोल्कै), to unite : to paste, to gum.
- सटल्ल, adj. close to, near.
- सड़क, or सड़क, a road.
- सतन, adv. continually.
- सठहा, a kind of bracelet.
- सतवरती, adj. (*sem.*) chaste, faithful.
- सतमाई, a step-mother ; *Prov.* सत-माईक कारन बादी बाप, a son will go so far as to blame even his father, when he has a step-mother.
- सताइस, twenty-seven ; (*Vid.* LXVII, 1), the twenty-seventh consonant, र.
- सताल (or सताले for metre), adj. possessing lakes.
- सतुआ, a kind of flour of Indian-corn and other grains.
- सतुआइन, a festival in Baisákh, when *satuá* is eaten : *Prov.* जौक जाई, सतुआइन आई, he went away in Phágun (the month when barley is eaten), and returned in Baisákh : i. e., he has been long absent.
- सदर, (रुप०), adj. chief; special., सदाय, adv. always.
- सइ, adj. gentle, calm, quiet.
- सधान, the paying off of debts.
- सन (1), (*sem.* सनि), adj. like.
- सन (2), hemp.
- सनकल, adj. harassed, agitated.
- सनसख, adj. facing : in front, before.
- सनसाहटि, a humming in the ears.
- सनाथ, one who has obtained all his desires.
- सनेस, news, tidings, a message : a present sent to a person.
- सनेह, सिनेह, affection, love.
- संतति, a good, or virtuous man.
- संताप, affliction.
- संतोख, contentment.
- संतोखी, contented.
- संदेश, search : a message.
- संदेह, संदेहा, suspicion, doubt.
- सपज, v. n. to be accomplished.
- सपजब, accomplishment.
- सपत, an oath : (F. 6.) सपतङ्ग लै, even for taking oaths, (enough) to swear by.
- सपन, and सपना, a dream ; सपनङ्ग, in dreams.
- सपना (2), v. n. to dream ; v. a. to dream about.
- सपनौरि, a mongoose.
- सपुर्द, (पुर्द०), the act of making over.
- सप्या, a serpent.
- सफर, (*English*) a Sapper, see सैना.
- सफल, adj. bearing fruit, fruitful.
- सब, adj. all. *Hindi* for सभ, q. v.
- सबद्, a sound : words : song.
- सबहि, सबहि, सबज, सबजँ, adj. all : every one.
- सविलाख (or लाखे for metre, *Vid.* XXIII, 9) earnest desire, passion.
- सभ, सभै, सभटा, adj. all ; सभ दिन, every day ; सभ तँहि सै from amongst all ; सभ ठाम, every where ; सभ कैओ every one ; सभ खन, always ; सभ जननिद्वार, omniscient, a know-all : a sign of the plural.

सभटा, all, the whole.

सभनि plur. of सभ, used when the idea of plurality has to be emphasized: thus सभ, all taken as a whole, but सभनि, all taken severally.

सम, adj. equal like, equal to.

समद्वजो, *Vid.* LXXVIII, 5, obsolete form, I pray, for समद्वज from root सम्.

समधान (1), (or समधाने for metre), adj. attention: subst. appeasing, coaxing (a beloved out of a fit of pride, or sulks) : the act of making ready, or drawing a bow.

समधान (2), v. a. to arrange, prepare: (*Vid.* XIV, 9), to stretch, or make ready (a bow).

समधौ, a kind of relation; a father is *samdhí* to his son's wife's father, and vice versa.

समय, समै, time, season.

समरथ, (*fem.* समरथी), adj. of the age of puberty.

समरथाई, the age of puberty.

समरूप, (or समरूपे for metre) resembling, of like beauty.

समस्त, adj. whole.

समा, v. a. to enter: to fit into, अँचर तर न समाय, it will not go beneath my cloth; my cloth will not contain it, (*Vid.* LXIX, 2).

समाएष, entering.

समाँग, (खांग), one's relations; the members of a household; *Prov.* हजास के चूड़ा दहौ, समाँग के भूजा, a barber gets *chúrá* and curds, while a relation gets only parched grain.

समाजम meeting; union.

समाज, association, company: a neighbour, one who lives by one, e. g., a husband is not a समाज when he is away from home.

समाद्, news.

समान (or समाने for metre), adj. equal to, like.

समाप, v. a. to finish, conclude.

समाप्त, conclusion.

समार, v. a. to adorn: to ornament with, to place: to arrange (समारि ले, *Sal.* XVIII).

समारब, adornment.

समीर, the wind.

समख, adj. face to face.

समुझाव, v. a. to explain, tell.

समुझाएव, explanation.

समुद्र, and समुद्र, the sea.

समेल, समैल, a rope passing round the neck of a bullock, and attaching it to the *pálo* or yoke.

समै, समेजा, समय, time, season; a year.

संपति, wealth.

संबाद, news, tidings.

संभा, see संभालंभन.

संभार, or संभारि ले, v. a. to hold, grasp, catch hold of.

संभारब, a catching hold of.

संभालंभन, regard, respect, reverence.

*In Fam. 40, the two halves of the word, are separated by the particle ने.*

सधन, sleep; सधन घर, a sleeping apartment; सधन छुताव, to put to sleep.

सधान, (*fem.* सधानि, or for metre सधानी), सधान, adj. full grown: clever.

सर, an arrow.

सरकार, (سرکار) the Government.

सरग, सर्ग, heaven, poetical loc. सर्गङ्गः;

*Prov.* सरग से खिचि, सुंगराक मारि, a fall from heaven is a cudgelling; = hit a man when he's down.

सरतौ, (سرطی), *adv.* certainly, surely, positively.

सरद, the autumn season.

सरदार, (سردار), a leader, captain.

सरबच्छन्, *adv.* always; continually.

सरबस, a person's whole wealth; property.

सरमारज, (مرجھ), bashful, modest, ashamed.

सरल, *adj.* rotten; *Prov.* सरलो भुन्ना, दो रोड़ दुन्ना, (*the Bhunná is a large and excellent fish*), even a rotten Bhunná is twice the size of a Rohu, *i. e.*, when a rich man becomes poor, he does not lose his importance. [ing.

सरस, *adj.* possessing juice; charming.

सरसिज, सरसीख, a lotus.

सरिसो, a kind of mustard.

सराप, a curse.

सरीर, (*or सरीरे for metre,*) the body.

सरूप, (*or for metre सरूपे*), *adj.* having the form or appearance of: possessing a form, or body.

सरीजी, the wife of a wife's brother.

सरोवर, a tank.

सरीख, a lotus, *in Vid. XXXVII, 2, compared to the nipple of a woman's bosom; a lotus is placed on the top of the phallic emblem of Siv, at the time of worship.*

सर्ग, सर्गङ्ग, *see सरग.*

सल्लखी, maidservant of queen Hansabati, queen of Bhim Sain.

सल्लगा, a kind of body cloth, of coarse material.

सल्लहेस, the chaukídár of king Bhim Sain, worshipped at the present day by Dosádhs.

सल्लाका, a line, a mark.

सल्लाम, (سلام), salutation.

सल्ला, one and a quarter; सल्ला चाथ, a cubit and a quarter.

ससर, *v. n.* to slip, to slip down; ससरि खस, to slip down; ससरि उठ, to slip while rising, to rise with difficulty, (of an invalid).

ससरब, a slipping.

ससार, *v. a.* to cause to slip, to loosen.

ससारब, a loosening.

ससुर, (*fem. सासु*), a husband's father.

ससुरार, ससुरारि, a father-in-law's house, *a slang name among thieves for the jail, because they get well fed there.*

सह, *v. a.* (*the following forms have been noted; 3 Simp. Pres.*

सह, सहय, सहथि; *Fut.* सहब; *Pres. Part.* सहैत; *Past Part.*

सहल; *Indecl. Part.* सहि): to bear; सहै पाव, to be able to bear,

सहल जाइवैहि, it can be borne.

सहजे, *adv.* slowly; सहजे सहजे गेलि, she went slowly.

सहना, that which must be endured.

सहब, patience.

सहरू, (*پرہوں*), a citizen.

सहस, a thousand (*Vid. XX, 1.*)

सहाए, help, assistance.

सहि, the act of bearing; सहिओ न ज्ञाए, it cannot even be borne.

सहित, *prep.* with.

सहिदानी, a token, a sign.

सहेलियाँ, (सूप्तिलियाँ), *Hindi* *fem. plur.*  
comrades.

सहै, *see* सह.

सहोदर, born of the same womb; a  
whole brother.

साथान, the month of Srában.

साँक, a wooden or ivory ring worn by  
the bridegroom at the time of mar-  
riage; *Prov.* सात सकारैं सिंहुर दान,  
with seven "s's", (*or* words begin-  
ning with "s") a marriage takes  
place; *the seven "s's" are* सिंहुर,  
vermilion, सन, hemp, सोन, gold,  
संख, a shell, साँक, a wooden ring,  
सोहवेलौ, the cover of a small pot,  
and सिंचि, the parting of a wo-  
man's hair; the first six are placed  
together in a bowl, and out of  
them is taken some vermillion,  
and applied to the parting of the  
bride's hair.

साँकर, (*संकीर्ण*), *adj.* narrow: *subst.* a  
narrow road, a lane.

साँखर, a kind of snake.

साँगह, building materials.

साँगि, a spear.

साँच, (*or* साँचे *Sal.* XVI) *adj.* true:  
exact.

साँची, a kind of betel leaf.

साँझ, evening; दुनू साँझ, morning  
and evening; *Prov.* बुङ्क बर क

साँझे बिश्वीना, a foolish bridegroom  
prepares his bed while it is yet  
evening (*it is considered im-  
proper for a man to approach his  
wife before midnight*); साँझे मुह-  
खाच, वानब कतेक, he died (long  
ago) in the evening, and why so

much weeping; *i. e.*, its no use  
crying over spilt milk.

साँचिल, the third son, in a family of  
four or more.

साँठ, *v. a.* to arrange.

साँठब, arrangement.

साँड़, a bull; *specially*, a sacred bull,  
a "brahmian bull."

साँप, (*or* साँपि *for* metre), (*fem.*  
सापिनि), a serpent, *frequently  
compared to a lock of hair.*

सांखि, a witness.

साग, सागपात, a kind of spinach *eaten  
by the poorer classes*: *Prov.* खाइ  
सागपात, दूत कै जवाहक साघ, she  
lives on spinach, and would sleep  
with a prince, *concerning a woman  
who would make an ambitious  
marriage.*

सागर, the ocean; *there are seven  
oceans, and the word is hence  
(*Vid.* XVIII, 6), used to repre-  
sent the number seven, which  
added to nine, the number of the  
planets, makes 16, the number of  
the graces (चिंगार).*

साज (1), preparation: adornment of  
the body; garments, apparel.

साज (2), *v. n. and v. a.* to adorn, to  
साजव, adornment. [adorn oneself.

साजनि, सजनि, a female friend.

साजी, a pit in which mangos are  
kept.

साझ, \*a company, association, part-  
nership.

साटी, a brand for branding cattle,  
*hence metaphorically* (*Sal.* XV),  
फूलक साटी, a brand made by the  
application of flowers, *i. e.*, no  
punishment at all.

साति, sixty, *see* बुद्ध.

सात, or emphatic, साते, seven; (*Vid.* LX, 2), the seven letters in कृष्णसित वाचन; (*Vid.* XXII, 3), the seven letters विष वाय वरव, having eaten poison, I will die, *cf.* चाँच, दुर्द.

साती, def. num., the seven.

साथ, prep. with.

साथ, v. a. (*Indecl. Part.* *Vid.* LIII, 5, चांची, *for* चाधि), to accomplish, make: चौय चाथ, to be silent.

साथव, accomplishment.

साध, (अ!॥) dignity, pomp.

साढ़ी, a kind of made food for cattle.

सापिनि, *see* चाँध.

सापित, (तःप्), adj. firm, established.

सापुल, soap; *Prov.* धोयी पर धोयी हुसी, तब कपड़ा पर चापुल पड़े, no soap ever touches our clothes unless many washermen live together, (when owing to competition they wash well).

साम, a kind of autumn millet.

साकम, a singer of the Sām Ved.

सामर, (*fem.* सामरि), adj. nut-brown.

सार (1), essence: ambrosia; adj. essential, precious; सारवस्तु, the essential thing, the 'one thing needful.'

सार (2), a brother-in-law, (*a wife's brother*), (*fem.* सारि), a sister-in-law, (*a wife's sister*).

सार (3), (शाल), a house in words like छथिसार, धोड़सार, छटिसार (a school), कनिसार, *q. v.*

सारंग, the Indian cuckoo: a peacock; a snake; a cloud; thunder; a bow: a bee, a swarm of bees: a

deer: Northern India is full of popular ditties on the many meanings of this word; *Vid.* XIV is an example; another will be found in *Fullon's Dictionary*, s. v. سار. Another Panjabí example will be found in the *Calcutta Review* for July 1882, p. 54 in an article by Lieut. Temple called 'Some Hindú Songs': it is as follows:

सारंग फरिदा सारंग बूल,

जो सारंग बोला आए।

जै सारंग आखे सारंग बूल,

ताज सारंग बुख दे जाए॥

The peacock caught a snake,  
While clouds their thunder rolled,  
Whereat the peacock screamed,  
And so let go his hold.

*Cf.* चरि for a similar example.

सारा = सार (1), *q. v.*

सारी, a woman's upper garment.

साल (1), (جیسا), a year.

साल (2), a thorn: a pang, pain.

साल (3), v. a. to put in order, repair.

साल्तु, a father-in-law's wife, *see* सहुर.

साल्तुर, a father-in-law's house.

साह, (سہ) a king: (= साची) a witness, one who appreciates (*Vid.* XLIII, 9).

साहस, courage: forbearance. [hair. सिंहिय, the division of a woman's सिंह, or more properly सिंह or सिंघ, a lion: a certain surname: (*Vid.* LIX, 4) the sign of the zodiac (Leo), which is represented by the letter س, and hence means any word commencing with that letter, here سک، a head, *cf.* سین: سین]

**दरवाजा**, the main entrance of a house.

**सिकड़ी**, a necklace.

**सिकि**, **सिकिया**, सौक, a reed, **सिकियो**, even a reed.

**सिकौती**, a reed basket.

**सिखर**, a mountain peak: **सिखर वौज** (*Vid. XVIII, 3*), the seeds of a pomegranate.

**सिंगार**, इंगार, a grace, adornment, of which sixteen are described, viz.

(1) चंगश्चि, personal cleanliness;

(2) सज्जन, bathing; (3) आमल वस्त्र, the wearing of clean apparel: (4) केल

समारब, arrangement of the hair; (5) माँग नै सेंटुर, the application of minium to the parting of the hair; (6) भालू नै खारी, the *tilak* on the forehead; (7) चिबुक पर

तिल, the *tila* or spot on the chin; (8) सेच्दी, henna for the hands and feet; (9) चंग मैं चरगजा, scented paste for the body; (10) भूख्य, ornaments; (11) पुङ्ग, flowers; (12) सुगंध, scents; (13) सुखराम, betel for reddening the lips; (14)

दाँत रंगब, staining the teeth; (15) अधरराम, staining the lower lips; (16) काजर, collyrium: a different list is given in *Fulton, s. v. جیکی*; *Prov.* काहि पर कह

सिंगार, पिचा सौर आच्छर, for whom shall I adorn myself; my husband is blind.

**सिंध**, see **सिंह**.

**सिठिया**, see **सौठ**.

**सितल**, सौतल, *adj.* cool.

**सितापित**, white and black: the

white and black rivers, *i. e.*, the

Gangá and the Jamuná.

**सितुआ**, a blunt kind of shell, used for scraping out cooking pots.

**सिधा**, provisions, food; *Prov.* **सिधा लंहेह**, मध्य मध्य दरधि, it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

**सिधि**, success.

**सिधैठी**, uprightness.

**सिनेस**, love, affection.

**सिंहुर**, चैंडुर, vermillion, minium, worn by women who are not widows.

**सिंपाही**, a soldier.

**सिफला**, (سیفلا) *adj.* loose, licentious; *Prov.* سیفلا میں بیویت کاٹ سال، a snake dies in the month of Mágħ, (they wear thin clothes and catch cold in the coldest month of the year).

**सिवे सिंह**, see **शिव चिंह**.

**सिनाम**, (سنون) a boundary, limit.

**सिलिंग**, memory.

**सिर**, the head; **सिर जा**, to bend the head:

**सिरक**, a quilt.

**सिरकी**, a tent, a hut; *Prov.* **सिरकी** एक देखान्हि ताजि, ताहि पैर सैं चाएल पानि, **सिरकी** उठावेक रहल न बेरा, आजू नाथ न पाशा पग्दा, he pitched his hut, and it began to rain, nor could he get an opportunity for striking it, he was like an ass without nose-ring or tether; *cf.* **नाथ**.

**सिरमा**, that end of a couch where the head lies.

**सिरि**, a nutmeg.

**सिरस**, a kind of flower.

चिरी फल = श्री फल, *q. v.*

चिलौट, a curry-stone.

मिवाला, a temple of the god Siv.

सिसिर, the cold and dewy season,  
comprising the months of *Mágh*  
and *Phálgun* (January to March).

सित्तर, *v. n.* to shiver.

सित्तरब, shivering.

सौँच = सिँच, *q. v.*

सौक, सिकि, a reed, a spit; the intersticce between two teeth, सौके सौके, between all one's teeth: a kind of net swinging from the roof of a house, used to keep provisions out of the way of animals; *Prov.* फुजुरक भाग सौक दूट; it is good luck for the dog, when the sick breaks down.

सौझ, *v. n.* to be cooked: सौझा cooked.

सौड, सिटिया, (सिकथक), anything soft and clammy, such as pán leaf which has been chewed and spit out, or indigo refuse.

सौतल, *adj.* cold, cool.

सौथ, (सिकथक) boiled rice.

सौवि सिँच = सिष सिँच, *q. v.*

सौमर, the "Seemul" tree, which bears the silk-cotton, but has no fruit, or fragrance, differing thus from the fragrant sandal tree (चान्दन), (*Vid.* XLIII, 2).

सौमर, bound, limit, border.

सौर, the fibrous root of any tree or plant; the shrine of a family goddess.

सौल, a stone: the Sálgrám stone; *Prov.* सौल, उत, चारिबन्ध लै, बीच गंगा क धार, एतक लै ब्राह्मण त ना करह

इतिबार; "if a Bráhmañ swear even by the Sálgrám, his son, the Haribans, and in the midst of the Ganges,—Don't believe him."

सुट, a needle.

सुकाटौ, dried fish, *Prov.* सुकाटौक बलोज पशुपतीक दरबन, (in Nepál) you can both sell dried fish, and see (the temple of) Paśupati.

सुकवि, a good, or wise poet.

सुखल, *adj.* dry.

सुखलार, *adj.* tender, delicate.

सुखल, *adj.* of good family.

सुछात, *adj.* of virtuous deeds.

सुख, happiness; सुख सार, the essence of happiness.

सुखल, or सुखाएल, *Part.* dry, dried; *loc. sing.* सुखले, on dry ground.

सुखलाह, (*fem.* °लाहि) *Participial adj.* dry.

सुखाव, *v. a.* to dry; सुखा, *v. n.* to dry up, wither: become sad.

सुखाएव, drying.

सुगवा, सुगा, प्रुगवा, a parrot.

सुघटित, *adj.* turning out well.

सुघ, *v. a.* to smell.

सुघब, smelling.

सुत (1), = उत, to sleep, *q. v.*

सुत, a son; (*Vid.* LIX, 3), *cf.* विति; (*Vid.* XVIII, 5), the son of a he-goat, *i. e.*, a he-goat, which is the animal sacrificed to Debí. Hence Debí is its enemy; (*Vid.* XVII, 2), the son of Bali the king of the earth was Bápásur; the son of ocean, the father (तात) of Lakshmí, was the moon (चंद्र).

सुतनिचार, a sleeper; sleepy.

सुता, a daughter; (*Vid.* XVI, 3),

दक्ष चुता चारिम्, = the fourth daughter of Daksh, *i. e.*, *the fourth*

*Lunar asterism, Rohini (see दक्ष); her husband (पति) was Som the moon.*

चुताच, *v. a.* to cause to sleep: सूचन  
चुताच, to put to sleep.

चुताएव, a causing to sleep.

चुदोन, a female Súdra, a maid-servant.

चुधा, ambrosia, nectar.

चुधाकर, the moon.

चुधारस = चुधा, *q. v.*

चुन, *v. a.* (*Kanauji Pres. Part. Harkh. XI, 10, चुनत*), to hear, *cf.*

चुनब, hearing. [चून.

चुनर, चुन्नर, सुंदर, adj. beautiful: ironical proverb about an ugly husband, एक तँ मौजाँ चूँह बड़ चुनर, दोसर भरि चूँह पिआज, in the first place the Miyā's face is very handsome (*ironically*), and in the second place his mouth is full of onions, *i. e.*, it smells of them.

चुनराई, सुंदराई, चुनरताई, beauty.

चुनचाच, one who hears complaints.

चुनाच, *v. a.* to cause to hear; to tell.

सुंदर, (*sem. सुंदरि*), चुनर, चुन्नर, adj. beautiful.

सुंदरताई, सुंदराई, beauty.

चुनि, *v.* चुन.

चुनु = चुनू, 2. *Imperat.* of चुन, *q. v.*

चुन, adj. void, empty: solitary, lonely.

चुन्नर = सुंदर, *q. v.*

चुपरनडेट, (*English*), a superintendent.

चुपरख, सुपरख, चुपुरप, चुपड, a good man, a good husband.

चुबद्ध, (*sem. सुबद्धि*), adj. beautiful, handsome.

चुबुध, (*sem. सुबुधि or सुबुधिनि*) adj. wise, intelligent.

चुबेच, सुबेष, adj. comely, handsome.

चुभाच, nature, quality.

चुमतिमति, a lady who possesses a sweet mind, *or thoughts.*

चुमर, चुमिर, *v. a.* the following forms have been noted: 1 *Prosp. Cond.*

चुमिरिए; 2 *Imperat.* चुमरिच; *Pres. Part.* चुमिरैत; *Past Part.*

चुमिरल; *Indecl. Part.* चुमिरि, चुमरि, and (*for metre*) चुमरौ: to remember, recollect.

चुमरन, चुमिरन, चुमरब, चुमिरब, remembrance, memory.

चुमुख, (*sem. चुमुखि*), adj. sweet-faced.

चुर, a tune, a sound: language, words.

चुरखी, (سرخی), redness; beauty.

चुरंग, adj. well-coloured: red.

चुरज, चुरज, चुरज, the sun.

चुरत, sexual pleasure, coitus.

चुरांत, चुरति, (مورث); form, beauty.

चुरपति, the king of the gods, Indra; (*Vid. XVI, 4*), he is the god who wields the thunder-bolt, with which he slices off the wings of the mountains, hence mountains, and especially the Himalay, are considered his enemies.

चुरभि, fragrance, scent.

चुरवाल, a kind of veil worn by a man of respectability when going to see his wife at his father-in-law's house. It is supposed to hide his blushes; *Prov.* मौजाँ एक

चुल्ल सुरारि, बाटहिं लेला सुरवाल  
उतारि, कला ललि से मालक गेला, माल  
कठचर ओट लेला, a Miyā' went to  
his father-in-law's house, and on  
the road lifted up his veil: the  
damsel was not there, having gone  
to her mother's relations: he  
counted his chickens before they  
were hatched, (*see कठचर*).

सुरसनि, the river Ganges.

सुरज = सुरज, *q. v.*

सुमौतला, *adj.* very cool.

सुखारी, wheaten dough for making  
खँडा, a rice-weevil. [cakes.]

सुँझि, a distiller.

सुख, सुख, *adj.* happy.

सुखल, *adj.* dry.

सुगर, a pig.

सुड, सुँड़, an elephant's trunk.

सुझा, *v. n.* to see.

सुझब, sight.

सुत (1), सुति, *obl.* सुत (súta), or  
सुति, the act of sleeping; *Prov.*

सुतक चढाई न, तमूक फरमाइए, there  
isn't even a mat for him to sleep  
on, and he asks for a tent.

सुत (2), *v. n.* to sleep; *See grammar:* (*Indeed! Part. sometimes सुती*  
*for sake of metre*): सुति रह, to  
lie down and sleep: *Prov.* सुतल  
छो, विआच होइचिछि, I am sleeping  
while my marriage is going on,  
(*of a sluggard*): another form of  
the verb is सुत.

सुतब, sleep.

सुति, (1) a kind of ornament, a neck-  
ring.

सुति, (2), *see सुत* (1).

सुदिन, a propitious day.

सुन (1), = सुन, *q. v.*

सुन (2), = सुन, *q. v.*

सुष, a winnowing-basket, *see कञ्चु-*  
पतौ; *Prov.* आलजि ठूपला सुष कैं,  
जाहिका सुखचर गोड दैद, the sieve,  
which had a thousand holes in it,  
sneered at the winnowing-basket.

सुर (or सुरै for metre), सुरज, सुखज,  
सुरज, the sun.

सुरति, सुरति, (*تُرْسَه*), appearance,  
form; beauty.

से, *pron., subst. and adj., correl. of*  
जी; *the following forms have been*  
*noted; nom., से (with rel. जी), सेच*  
(*Vid. LXXXI. 10*), सैह (with rel.  
जीै, *Vid. XVII, 7*), and (*Hindi*,  
*F. 70*) सो; *or emphatically, से थी*  
सेही, सेहचो, and सोए (*Vid. LXII*  
*4*); *obl. honorific, तभि (e. g.,*  
*dat. तभि वाङ्, F. 6)*, तभिका॑  
(*Vid. LXXXI, 1, 10*); *non-hon.*  
वैहि (*Sal. VI*), दैहि॒ (*adverbially*,  
so, correl. to जीै॒ as, *F. 2*), ताहि,  
ताही॑ (*final vowel lengthened for*  
*metre*), ता॑ (*frequent in com-*  
*pounds, e. g., Vid. XVI, 2, तापम,*  
*like that*), तकरा॑: *instr.* तै॑ (*in F.*  
*19, तैै॒ with emph. दै॒*), *frequently*  
*used as an adverb; it is then*  
*often written सै॑, दी॑, ती॑, तो॑, or*  
(*with emphatic थी॑ (Skr. अथि)*)  
तै॒चो॑, तै॒थो॑, or सै॒थो॑: *genitive*  
*hon., तभिक (or, agreeing with a*  
*noun in an oblique case, तभिका),*  
*तभिकर, तभु (common in poetry),*  
*or तभि (only one, Vid. XVIII,*  
*7); non-hon., तकर (or, agreeing*  
*with a noun in an oblique case,*

**तकरा**): the forms तनि, तनिक, &c. are often spelt with न्ह, thus तन्हि, तन्हिक, &c.: the word is usually correlative, but sometimes takes the place of the simple demonstrative; he ; that : instr. ते, तै, &c., therefore; तेची, तैची or तैचाची (= Shr. तथापि), still, nevertheless.

**सेआन**, (*sem.* सेआनि), सखाल, full grown, blooming : wise, clever.

**सेआनपन**, cleverness.

**सेची**, pro. even that.

**संभ** = मंजु, *q. v.*

**सेज**, a mattress, bedding ; a bed.

**सेन्ह**, a burglar's hole, or mine.

**सेहा**, a register for the entry of daily receipts ; a day-book.

**सेन्हिचा**, an inhabitant of Sindh.  
**सेह**, *v. a.* to warm another's body, by applying to it the palm of the hand, previously warmed at a fire.

**सेमुर**, मिर्कुर, red lead, vermillion.

**सेव**, *v. a.* to serve.

**सेवक**, सेवैक, *adj.* devoted : a worshipper : a servant.

**सेवय**, सेवा, service.

**सेह पै**, (*Vid.* LXXXI, 10), he alone. **सेहला**, a kind of turban worn by

Muhammadans at the Muharram festival.

**सेहची**, सेहो, *pro.* even that : even he. **सै**, a hundred : cf. ग्रन.

**सेन**, सेवा, an army, *Prov.* बिना सरदार सेना हन, an army without a General is lost.

**सेचद**, a Muhammadan title.

**सेल**, (सूल) the act of walking.

**सेह**, = से, (*correl.* of जीह).

**सो**, *v. n.* = सूत, to sleep, *q. v.*; a Hindi word.

**सोटरी**, the room in which a child is born, and in which the mother is kept for twelve days.

**सोइ** *indeed. part. of सो*, *q. v.*

**सोए** = से, that (*adj.*).

**सोँ**, see से.

**सोझ**, sorrow.

**सोआएल**, *adj.* mournful.

**सोच**, consideration ; anxiety.

**सोआ**, *adj.* straight.

**सोआत**, *prep.* before, in front ; *Prov.*

सगर गाड़ी सोआता, चलवह ककरा सोआता, the whole village is full of enchanters, before whom dare you walk.

**सोटा**, a short stick of a handy length, a walking stick.

**सोतो**, the highest caste of Mithilá Bráhmans.

**सोन**, सोना (1), सोनमँ, gold. *The second form is not much used, and is said to be borrowed from Hindi.*

**सोना**, (2), *v. n.* to wash one's self, bathe.

**सोतार**, a goldsmith ; *Prov.* सौ सोना-रक, एक लोचारक, a hundred taps of a goldsmith are equal to one stroke of a blacksmith's hammer.

**सोप**, or सोपि जा, *v. a.* to entrust, make over to a person.

**सोपन**, the act of entrusting.

**सोबरला**, a kind of metal vase, not necessarily of gold, cf. साधध सिंह.

**सोआमा**, brilliancy, beauty.

**सोचित**, *adj.* shining, beautiful.

**सोम**, a miser.

**सोर**, (सूर), noise, utterance.

सोलकन्द, a low-caste man, a Súdra.  
सोलह्नि, definite numeral, the sixteen.  
सोच्चर, a congratulatory song at the birth of a child.

सोच्चवेलौ, the cover of a small pot used at weddings; *see सैंक*.

सोहाव, *v. a.* to comfort, please; cause to like, (*Vid.* XXX, 1), पति इह सखिहँ सोच्चायाति, they caused their friend to like (*i. e.*, they persuaded her to go into) the bridal chamber, *cf.* सखि.

सोहाएव, comforting.

सोहाचीन, *adj.* beautiful: sweet.

सोहागिनि, a beloved woman.

सौ, a hundred. [man.  
सौँ = सुँ, विना पुरुष सौँ, without a सौँस, *adj.* whole, entire : the whole, *Prov.* आधी छोड़ सौँस पर धावे, ऐसन उबे आह न पावे, he who leaves the half to run after the whole, will drown himself in a bottomless (sea), *i. e.*, a bird in the hand is worth two in the bush.

सौकौ, (شوقی), *adj.* desirous, intent upon; *Prov.* सौकौ विलारि कूकरक चौलौ, a cat, though desiring fine clothes, has only a blanket bodge.

सौतेला, a half brother.

साम, सायमल, श्यामल, *adj.* dark : a name of Krishn.

स्कून, the wages of sewing.

स्वस्ति, "it is well," a Sanskrit phrase of good omen, with which it is polite to commence a letter.

स्नातौ, the fifteenth nakshatra or lunar mansion.

खासि, खासिनाथ, खासौ, a lord, a husband.

खास, breathing,—inspiration and expiration; *cf.* अधखास, उर्धखास.

खासिनि, a sister, while unmarried, and living in her father's house.

## ह

चंशा, चंसा, or *improperly*, चंगा, a goose, a swan; a man's soul.

चंस, or *improperly*, चंस, *see* चस.

चंसावती, or *improperly*, इंसावती, the queen of king Bhim Sain.

हक्कस, *v. n.* to pant, puff, *Prov.* बहयि बरद, पुनु हक्कसिय कुदुर, it is the bullock who works hard (but says nothing), while the (lazy) dog (does nothing and) pants.

हग, *v. n.* cacare.

हगना, one who stools much.

हगवास, (*fem.* हगवासि), *adj.* desiring to stool; *Prov.* सिकारक वेरि दुतिआ हगवासि, when the time for hunting comes, the bitch retires.

हजार, (جھزار), a thousand; हजारन, thousands.

हट, *v. n.* to turn aside.

हटिआ, a market, (*said to be derived from هفته*, because only held once a week).

हठ, obstinacy, wilfulness: हठ, instrumental.

हठन, *adv.* obstinately.

हडबडौ, confusion; *Prov.* हडबडौ विचाह, कनपटौ सेनुर, the marriage takes place in such confusion, that vermillion is applied to the bride's

- temples instead of to the parting of her hair.
- हथरा, a kind of vase.
- हथरा, the wooden handle of a mill-stone.
- हथवा, हाथ, the hand, fore-arm: a cubit.
- हथिआ, the thirteenth nakshatra, or lunar mansion.
- हथिआर, हथिधार, a weapon, a tool.
- हथिवाह, an elephant-keeper.
- हथिसार, an elephant stable; *Prov.* दुट्ठो हथिसार, नौ घरक साँगह, even a broken elephant stable gives materials for building nine houses.
- हथौटी, dexterity.
- हन (1), *adj.* ruined, destroyed.
- हन (2), *v. a.* to smite, strike: slay: to fix firmly, हनि कै कँ गाड़ा, he buried deeply and fixed firmly; in *Vid.* XVI, 8, used in a neuter sense, to be fixed firmly, *i. e.*, to be firm and solid.
- हनव, a smiting.
- हफीम, opium.
- हवेली, (حَوْلَي), a brick house.
- हम, *pro. 1st pers.*; properly plural of मैं (1), *q. v.* but now-a-days used generally in the sense of the singular, see *gram.* § 64: the following forms have been noted; *nom.*, हम, or *emph.* हमजँ, I also, we also (*Vid.* LXVIII, 1): *Obl.* हमरा; *dat.* हमजँ (*Vid.* XLIX, 3), or *emph.* हमरङ्ग, to me also: *gen.* *dir.* हमर, हमरार, or *emph.* हमरो, mine also, even mine; a *gen. fem.*
- occurs (*Vid.* LXXIII, 3, where हमरै is a misprint) हमरि: there is an oblique gen. form हमरा, only agreeing with nouns in an obl. case, *e. g.* (*Sal.* XIX), हमरा (*not* हमर) घर मैं, in my house: *F.* 69 has the Hindi हमारे in a similar use: I: we.
- हय, *interj.* alas!
- हर (1), a plough: Siva, who is borne on a bull, (*Vid.* XVIII, 8), हरवाहन, a bull; hence a lover, cf. the tauri ruentis of Horace.
- हर (2), or हरि ले, *v. a.* (old 3, *Pres.* हरहँ) to take away: snatch away: seize.
- हरघ, a seizing.
- हरख (1), हरप (1), हर्ष, pleasure.
- हरख (2), हरप (2) *v. n.* to be pleased.
- हरखित, हर्षित, *adj.* pleased.
- हरज, (حَرْج), loss, damage.
- हरदि, or हरदी, turmeric.
- हरदा, beads.
- हरवाह, a ploughman.
- हरहर, name of the marriage song of the bráhmaṇas; the most essential part of it is the drum, hence the *Prov.* ढाल ढाक नहिं, हरहर मीत, a marriage song, and no drum, = the play of Hamlet, with the part of Hamlet omitted.
- हराज, *adj.* fatigued, weary.
- हरास, *adj.* lean, wasted.
- हरि, Vishṇu: Krishṇa: a lion: the sky: a frog: a snake: a peacock. The following rhyme gives most of the meanings of this word,

हरि गरजल, हरि सुनल,  
हरिक सबद सुनि, हरि चलसाह,  
हरि बाढे भेट्ल, हरि हरि गिरल,  
हरिक प्रतापे, हरि बचलाह.

The sky thundered, and the frog heard it; when he heard the voice of the frog, the snake came along; the peacock met him on the road, the peacock attacked the snake; by the might of the peacock, the frog escaped; cf. सारंग.

**हरिन**, a deer: the marks on the face of the moon, which are supposed to resemble a deer; (*Vid. XLI, 6*) *The deer is said to have an undying affection for the moon, cf. the line, हरिन न परिहर हिमकर,* सजनी, सह बह राझ गराये, the moon does not desert the deer, preferring to endure being devoured by the demon of eclipse.

हरि ले, *see* हरि (2).

**हरिवाचर**, a kind of penance; a continued fast for two and a half days.

हरी = हरि, *q. v.*

**हरौती**, a kind of bamboo, with short knots and a narrow perforation.

हरै, हरित, *see* हरख, हरित.

**हर्षनाथ**, name of a living poet of Mithilā.

हल, *v. a.* to put in motion: strike.

**हलाच**, *v. a.* (2) *Imperat. Vid. LXXXIII, 3, हलविए*), to cause to put in motion; to impel, drive: to drive away, (*Vid. LXXXIII, 3*) forsake.

**हलुक**, *adj.* light.

हवाल, (احوال) condition, state; *Prov.* बरक माथा जाल, बरिआतक कोन हवाल, what kind of marriage procession is this, when the bridegroom is too poor to wear any thing over his head but a net.

हस, or हँस, *v. n.* (*the following forms have been noted; 1, Imp.* हस्त; *2,* हस्य; *3, Fut.* हसत, हसतग; *Pres. Part.* हसित; *Past Part.* हसल, *Indeed. Part.* हसि, हसिकः: to laugh, smile. *Prov.* हसदत देयि, कनदत बहिं पाव, one lends with a smile, but has to weep, when one can't get the loan back; easy to lend, hard to get back.

हसथ, a laugh.

हसी, *v. a.* to collect in armfuls.

हसीएव, a collecting.

हसिगमनि, *adj. fem.* walking like an elephant, a gait much admired in women.

हाए, हाय, or हाये, *interj.* alas.

हाकिस, (حکیم), a high Government servant.

हाजिर, (حاضر), *adj.* present.

हाट = हटिआ, *q. v.*

हाटक, gold.

हाड़, a bone: cattle, *see* राढ़.

हाथ, (*Instr.* हाथी), the fore-arm, hand; a cubit.

हाथी, an elephant.

हानि, loss.

हाफौ, yawning.

हार (1), (हारि or हारा *for metre*), a wreath: necklace: = हाड़, a bone, rib.

हार (2), *v. a.* to lose.

चारब, losing.

चारी, a string of white beads.

चारनी, adj. lost; विचा चारनी, broken-hearted.

चाल, (खाल), account: tale, story: message: condition: agricultural term, moisture in the earth.

चावा, (خواہ), wind, air; climate.

चासा, laughter, a smile.

चाहा, interj. lo! behold!

हिअ, हिचा, the heart; विचा चार, to be broken-hearted; विचा चारनी, broken-hearted.

हित, چौत, a friend: benefit, advantage: those who are dear to one, one's family (metaphorically).

हिनक, &c., विन, genitive &c., of दि, this.

हिंदूपति, the lord of the Hindus.

हिम, boldness; snow; विमधाम, the abode of snow, the moon: gold.

हिये, हिचा, हिरदय, हिईय, the heart.

हिरा, a diamond.

हिमख, habit, custom.

हीत = हित, q. v.

हीन, adj. deprived of, without.

हील, alliterative form of भील, q. v.

जँ, जँ, an emphatic termination: old sign of the plural.

ज़ल्डार, ज़ंडार, a wolf.

ज़क्रम, (مکرم), an order, command.

जन, जनक, &c., oblique and genitive forms of जो, that, q. v.: often written जनि for जन.

जर, v. a. to pound, or consolidate earth: hence to pound, to pummel.

ज़लास, or ज़लासि for metre, rejoicing, joy; Prov. मन ज़लास, तँ गाइ गौत, when a man is happy he sings.

ज़स्तिमाल, confusion, turmoil, Prov. गाढँ करे ज़स्तिमाल, बङ गैन्हि चुवा,

the whole village is in confusion, and yet the wife asks her husband for a kiss, (instead of looking after his property).

झर, झर, a thrust, a shove.

झरा, hog-baiting: killing a hog by baiting it with a herd of cattle, or an elephant.

हृदय, = चिरदय, q. v.

है, है, interjection, O!

हैत, हैतु, a reason; कि हैत, why.

हेम, gold: snow, हेम गिरि, the Himālaya.

हेसत गिरि, = हेम गिरि, q. v.

हेर, v. a. (the following forms have been noted; 2, Simp. Pres. हेरिए;

3, हेरै, हेरय, हेरथि; 2, Imperat.

हेरिच; Pres. Part. हेरैत, हेरइत,

1, Past हेरलङ्कँ; 3, हेरलाहि, हेरल;

Indecl. Part. हेरि: Adv. Part.

हेरितचि, or (Vid. XVIII, 8)

हेरइते): to gaze, look after, look around: to search for; to see, लोचन हेर, to throw a glance at, हेचड़, a vagabond.

[see.

चेल्ह, a fool; Prov. निचित सूते चेल्ह, जिनक गाय न गोरु, a fool, if he has no cow (to take care of), sleeps void of care.

चै, चै, Hindi for छै, he is, they are, frequent in F.

चैकल, a necklace.

चैत, चैव, &c., see चै (2).

चौ, (1), interj., alas!

चौ (2), verb. subst.; Great confusion exists in Mithilā concerning the conjugation of this verb, owing to the irregularity of its past participle, and also to confusion with another root अच or अक, also meaning, to be: अच, and चौ are

both not improbably derived from the same Skr. root, but in Maithili they must be treated as distinct: Forms derived from the past part. of चौ cannot be used as auxiliaries; forms derived from अह or अक are used either as auxiliaries or as simple verbs substantive meaning, to be, while other forms of चौ are either used as verb substantives meaning, to be, or to become, or as auxiliary verbs, exactly like the verb चाना in Hindi: According, however, to Maithil pandits, the existence of the root अह or अक is ignored altogether, and all forms are referred to the root चौ: the following forms have been noted; A., derived from the root अह or अक; 1 Simp. Pres. हैँ; 3 अहि, चौ (है & है which appear frequently in F. are Kanaujī or Hindi): 1 fut. हैव; 3 कैत, हैत, हैतैक, हैतङ्ग: Pres. Part. कैत, हैत: B., derived from the root चौ; 1 Simp. Pres., and Imperat., हौर्क, हौज, हौए; 2 हौङ्ग; 3 होअच, हौए, हौय, हौइ, हौक, हौच, हौ, हौच्य, हौइन्हि, हौय: 1 Fut. हौएव; 3 हौएत (fem. हौएति), हौयत, हौइत, हौत: 1 Retro. Cond. हौइतङ्गँ; 3 हौइत: Pres. Part. हौऐत, हौइत: Adv. Part. हौइतहिं: 1 Past भेलङ्गँ,

or contracted (Vid. LXXIX, 2) भेलैँह; 3 भेल (fem. भेलि), or lengthened for metre भेला (fem. भेलौ), भेलङ्ग, भेलै, भेलैक, भेलैन्हि, भेलौह (fem. भेलिहि), F. has also the Hindi भए (63), and भौ (22): Indecl. part. भै, भए, भय: 1 Periphrast. Pres. होऐत वौ; 3 होइच्यि: to be: become, उदास चौ, to become sorrowful, or disgusted, to show distress or aversion: to come into existence, rise (of a heavenly body), come (of the day): to live, be, भेल, it has been, i. e., it has passed away, cf. "fuit Ilium": to take place, होइत भोर, as morning came, at day-break: हेलि भेल, it was seen, with the Indecl. Participle in its proper sense of a verbal noun, lit. the act of seeing took place, so also डाढ़ि भेल, he stood: मै सक, to be able to be: हौ जा, 3 Past मै गेलाह, to happen, become.

चोएव, existence; a coming into existence.

चौ, चौँ, see चौ, (2); in F. 59. चौ is for Hindi हौ, 2 Plur.

हौइटि, itch.

चौँ, interj. stop! Prov. कोडिचा चाचे चौँ, a lazy fellow is always waiting for some one to cry "stop!"

कैत, see चौ (2).

## ADDENDA AND CORRIGENDA.

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The following omissions should be supplied, and corrections made. They are printed on one side of the paper only to allow of easy correction.

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### A. Grammar.

§ 65. The genitive of से<sup>१</sup> is given as सोर or सोरा. Subsequent research has shown me that the form सोरा is an oblique genitive form, only agreeing with nouns in an oblique case : and that all pronominal genitives can take a similar oblique form. Thus, we get—

#### *Direct genitive.*

हमर

वाहर

ध्यन

एकर

जनिक

#### *Oblique genitive.*

हमरा

वाहरा

ध्यना

एकरा

जनिका, etc.

These oblique genitives cannot be used with nouns in the form of the Nominative case, but only with nouns in one of the Oblique cases.

Closely connected with the above, I have noted the following words, not pronouns, which also take an oblique form in शा

#### *Direct.*

पहिल, 'first.'

द्वितीय, 'second.'

तृतीय, 'third.'

बड़, 'great.'

पहर, 'a guard.'

बदल, 'exchange.'

#### *Oblique.*

पहिला

द्वितीया

तृतीया

बड़ा

पहरा से१, from (so and so's) guard.

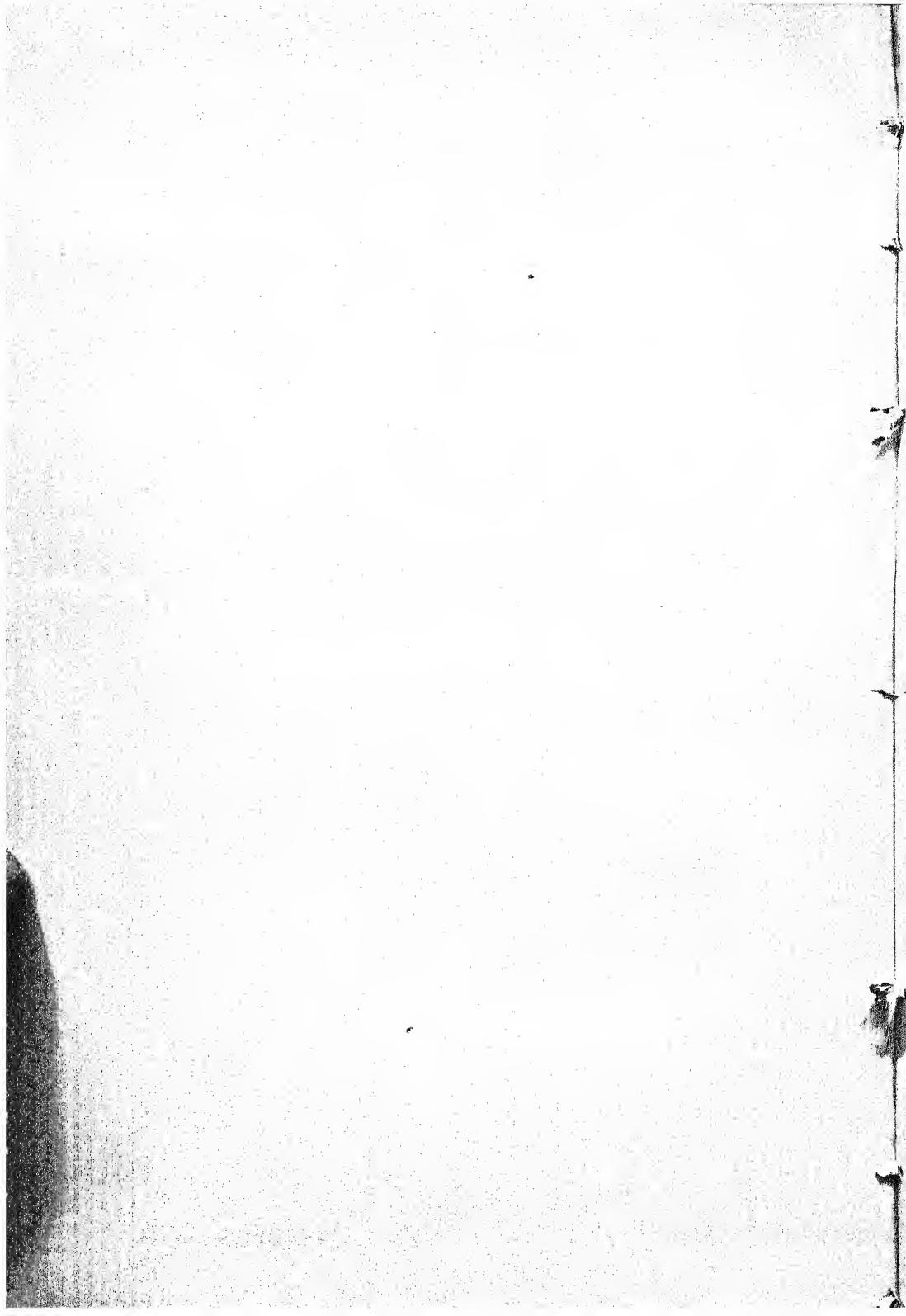
बदला, 'in exchange.'

There are doubtless many others which I have not noted yet with certainty. Compare the oblique forms of verbal nouns in § 189.

The following examples will make the above remarks clear. The matter will be found treated at greater length in an essay shortly to be published in the Asiatic Society's Journal.

#### a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM, *i. e., DIRECT GENITIVES.*

जकर बेदुली लाएल, तकर केहन सुरखौ, how wonderful must be the beauty of her whose *beduli* you have brought.



केकर बेटा (*see के in Vocab.*), whose son is he?

हमर रोज हरज होइत, my means of livelihood will be spoiled.

झनक कानव सुनि, having heard her lamentations.

तकर अकरार लिखि दाखिल करह, write and file a bond to that effect (*lit. of that*)

अप्यन सभ धन उड़ाए, भिखारि भै गेल, having wasted all his substance, he became a beggar.

*b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM,  
i. e., OBLIQUE GENITIVES.*

अपना चढ़ैक घोड़ी देल, he gave his own riding mare, (*lit. the mare of his own riding*).

संग समाज सखी आइलि झनका फुलवाड़ी, her companions and friends came into her garden.

हमरा सिरकी मैं, in my hovel.

तोहरा घर मैं, in thy house.

हमरा दरवाजा से आकर दरवाजा बड़ि दूरि आदि, his doorway is very far from mine.

गरबस्तु अपना मन मैं कहलक, the farmer said to himself (*lit. in his own heart*).

§ 136. The 3d Non-Hon. Pres. has a common form देखदिए, not noted in the grammar.

§ 157. Another common form of the Perfect of the Intransitive verb runs as follows :

*Honorific.*

(1) स्वतल छौ,

(2) स्वतल छौ,

(3) स्वतल छयि,

*Non-Honorific.*

स्वतल छौ,

स्वतल छह,

स्वतल आदि.

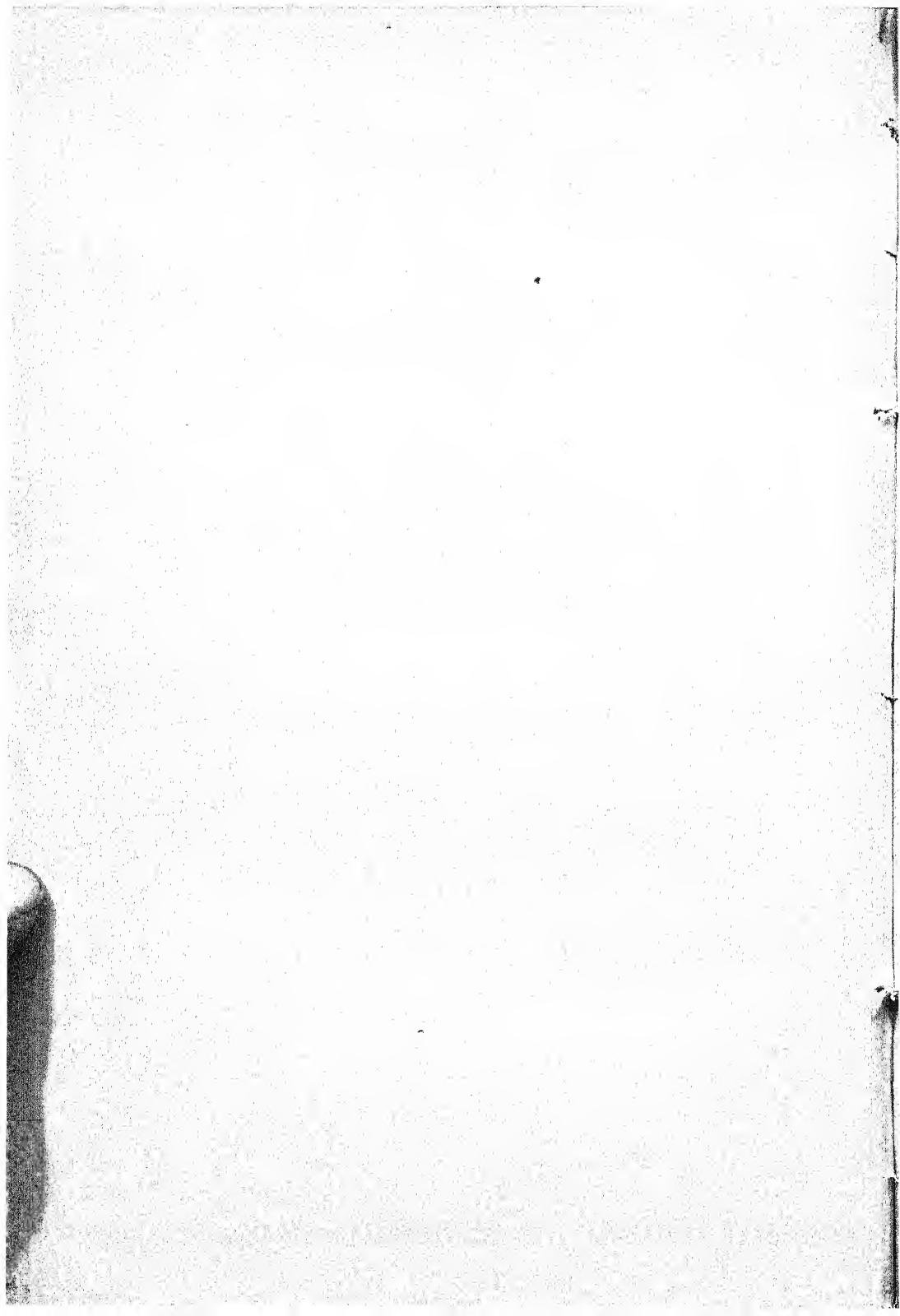
*Fem.* स्वतलि छौ, &c.

As usual any other optional form of the Auxiliary may be used.

B. *Chrestomathy.*

I have attempted throughout to represent all *b*-sounds by ब, and all *w*-sounds by व, but several errata have crept in, especially in the Song of Salhes, and the first few lines of the Famine Song. The Vocabulary is, I hope correct in every case, and when there is any doubt, reference should be made to it.

People who write Maithili have a bad habit of writing *anunásik* for *anuswár*, in words in which the latter is the more correct. Thus they write सिँच instead of सिंच or सिंध, and सँसय instead of संसय or सँसध. I have fre-



quently followed this custom, and now regret that I have done so. Many, but not all, have been corrected in the Vocabulary. The commonest word in the text is सिंह (*Sih*, on pp 39 and 40) which should everywhere be corrected to सिंघ (*Singh*) which represents the correct pronunciation.

The following corrigenda should be made. Some are printer's errors or broken letters, and others are actual corrections of mistakes of mine or preferable readings.

Page	4 ; Line 8 ;	for	म	read	मँ
5	25		बच्चे	बच्चन्	
6	29, 31		लैने	लैने०	
7	6		लैने	लैने०	
8	3		लैने	लैने०	
9	5		सौ	सैँ	
	21		माटी	माँटी	
	30		ग्राहमनीक	ग्राहमनिक	
10	14		बहून	बह्नि८	
	15		बैली	बैलै	
	20		गेल	गेलि	
	21		अपना	अप्पन	
	23		सुनाए	सुनाए	
	27		कुरी	कूरै	
	29		तच्छीना	तच्छिना	
	30		कै	कै०	
11	1		खद्धारने	खद्धारनै०	
13	10 from bottom	Read,	'bank of the Kamlá'		
20	Márs. I, 1	for	गछिआ	read	गछिआ
"	I, 2		चंगन साँ		इंगनसाँ
"	I, 2		चगुरोचा		चंगुरोचा

*Fam. Song.* The song is generally printed correctly from the manuscript, but most of the following corrections are rendered necessary for the sake of metre:

Verse 5	read पच्छ, बखान	Verse 23	read बाँक
6	प्रूँड़ मूँड़	25	बढ़ू
7	चित्र मित्र	28	चन्स
9	चोइ and not चोइन्हि	31	जँट
11	बेपच्छ पच्छ	47	बन्सक
12	एका न	48	गुजर
13	रच्छा	53	संगे
17	खतमासु not खेत मासु	56	बैठे
21	डरे०	57	संग जात एच
22	गेल	71	पैंचा



Many of the lines in the Famine Song are hopelessly beyond regular scansion.

*Translation of Famine Song.*

*Verse 4,* substitute for second half, 'upon such of the seed as did germinate, blessed Aslekhá rained.'

*Verse 17* omit 'a field of,' and for 'even flesh,' read 'khetmás (*Phaseolus radiatus*)'.

18 for 'a field of faner,' read 'janor'.

43 footnote, read देही.

Page 35 last footnote for देखिन read देखिनु.

36, 11, 10 and 13 read Darśana.

*Bidyápatti, Text.*

I The original copy of this song was very corrupt. A better copy has since been obtained. Read as follows :—

line 2 तिरल बनन तन लागू मुनिङ्क भन समस्त भय जागू ॥

3 read अन्वारे for अन्वारे.

4 निज for नौज.

5 सम्बै for संसे.

IV 2 चाब.

V 1 मैँ.

*Title of 2nd chapter, READ २ FOR १.*

VI 4 कै बेरि.

XV 4 read सोहागिनि for सोह गिनि.

5 इलि.

6 पिबय.

XVI 1 देखिलि.

XVII 5 for सगैच्छि read सगदृच्छि.

XX 1 read पण्ठिहिँ.

XXIII 3 & 7 कै for कै.

12 उचौतो for उच्चासे.

XXVI 2 जैतहिँ for जैतत्तहिँ.

XXVII 4 भाँपि देल.

XXX 4 घर for घन.

6 भनहिँ for भनडिँ.

XXXI 1 मोरि.

3 कठ.

XXXV 3 चकोर for चकवा.

XXXVI 4 तज्जो for तइज्जो.

XXXIX 5 आबरेख for आवरेखे.

6 दंश.

XL 4 दंश.

7 तज्जो for तै ज्ञा.



*Title of 7th chapter : READ ६ FOR ८.*

- XLII 3 read गुनदि.  
 XLIII 4 एहनि.  
       6 औतदि.  
 XLIV 5 साथ for साथ.  
 XLV 1 से for से.  
       2 बड़त.  
       4 अनुतापक.

*Title of 8th chapter : READ ८ FOR ६.*

- XLVIII 1 read पिरीति.  
 4 केच्छी is almost certainly incorrect for सिक्किच्छा (cf. XLVII,  
       4). केच्छी which always has both syllables short will  
       not scan.

- LIII 1 read गेज्जाने for ज्ञान.  
 LVIII 4 आवक दुख के आन.  
 LXI 5 नव.  
 LXIII 7 नवो, नवी, पराने.  
 LXV 4 प्रख्य.  
 LXVI 1 गेल्ला for गेल्लाह.  
       2 परतीति, भेल्ला.  
       5 १ for ३.

- LXVII 5 होए is required for हो, by metre.  
 LXIX 1 This line will not scan. The insertion of वस after लता  
       would complete the metre, but has no authority.

- 4 read पङ्क for अङ्क.  
 8 जटि.  
 LXX 5 झिंजर.  
 LXXII 5 सरसय.  
 LXXXIII 3 हमरि.  
 LXXIV 4 निश्चासे.  
 LXXV 1 परवस.  
       4 मेटाविच.

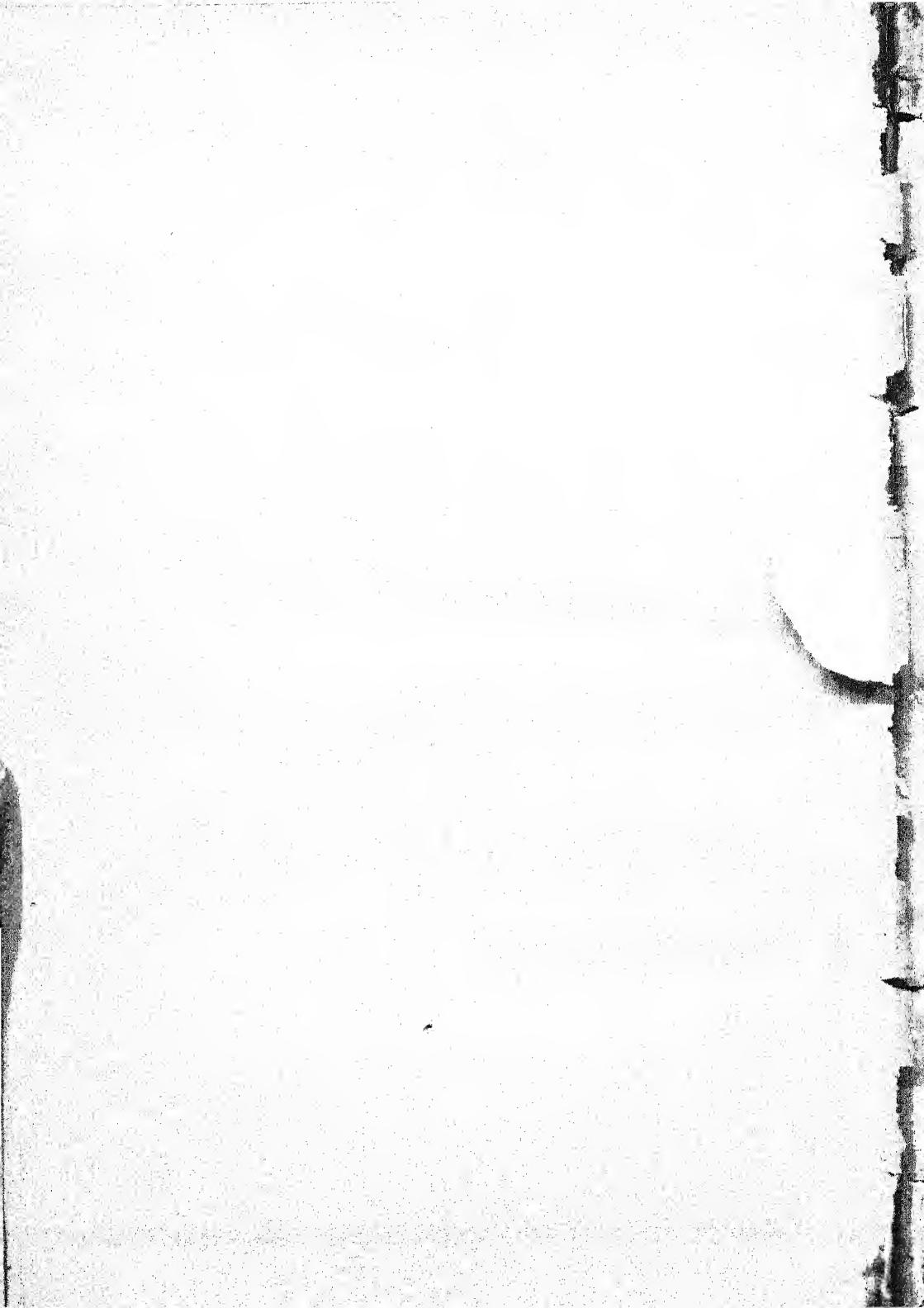
8 This line barely scans.

*Title of 9th chapter : READ ६ FOR ८.*

- LXXVII 2 read चौर.  
 3 चिर.

*Title of 10th chapter : READ १० FOR ६.*

- LXXIX The metre of this song is hopeless: it may (by a little  
       forcing) be classed as a *Thumari*.  
 4 read कै.



LXXX	3	धनिक विचोगे, संसार.
LXXXI	4	केकर <i>for</i> ककर.
	8	सह्वे <i>for</i> सह्य.
LXXXII	1	देखि लगइँदि.
	6	चढ़ावथि.

*Translation.*

- Song 14      9 *read* 'and she hath stretched her brows like a bow.'
- 16      *footnote 27, read Yaśodá; 29, Sítá.*
- 22      4 *footnote||, read नर्ति.*
- 23      2 *read* Murári.
- 28      5 *omit marks of quotation, and read 'she' for 'I,' and 'her,' for 'my.'*
- 38 4 & 5 *read* shoreless *for* fathomless.
- 39      6 The translation is that of the pāṇḍits, and was the best I could get. I have since found that कोहकोहाएळ means 'very angry,' and that the whole line may be translated 'the bees rushed forth very angrily, and stung my lips': compare other words of the same form दनदनाएळ, घनघनाएळ, चलचलाएळ, &c.
- Title of 7th chapter: read VII for VI.*
- XLIII     10 *read* rejoice *for* feast.
- Title of 8th chapter: read VIII for VII.*
- LXIX     8 *read* rejoice *for* feast.
- LXXIII    1 *read second half, 'thou laidst the life of thy soul before it.'*
- Title of 9th chapter: read IX for VIII.*
- Title of 10th chapter: read X for IX.*

*Harkhnáth, Text.*

II 10 & III 10	read मन दय <i>for</i> मनदय.
V      2	देखइति.
	विश्रेपे.
VI      6	खंजन <i>for</i> जन.
XI     11	मन दय <i>for</i> मनदय.
XII     7	सरसय.
XIII 6 & XIV 6	मन दय.

*Vocabulary.*

In the vocabulary, verbal roots ending in आ, which form the Past Part. in आया, are given with a final ए; thus, उठाव, *Past Part.* उठायोल; but अघा, *Past Part.* अघाएळ, see gram. § 167 add.

Art. अगताएळ *read* अगताएळ.

अघाव *read* अघा, *v. n.*, to be satiated, disgusted.



Art. अच्चरा add 'अच्चरा is generally used as an oblique form of आँचर'.

अमेला read अमेला.

अहि omit 'used only in this form,' and add, 'see हो.'

आ read आवत for आवत.

आाङ्गि should be आङ्गि.

उपठ, add 'to rise'.

चोकराव read चोकरा.

जैंधाव read जैंधा.

कबहा read सँ for स.

करिका read करिका, and not कारका.

काढ़ावना read काढ़ा वनाव.

किक्कुचा, add 'or किक्कुचा'.

कोह and कोहा (2), omit these articles and substitute 'कोहकोहाएल  
adj. very angry,' see erratum to trans. of Vid. XXXIX, 6.

गंगा read LXXVIII.

गराएव, read गरासव.

गराव read गरास instead of गराव.

चित read पड़ instead of पड़व.

जन add 'जना is usually used in a plural sense'.

जौरि read एঠন.

टौंड read 'the throat,' instead of 'the bill of a bird.'

द्विसी read आमिला.

दिया (2) read दिचा instead of दिच्छ.

बँश read बंस, बन्स.

बढ़ read बढ़, not बढ़ा.

भाखा read भाखा, not भ खा.

से^ for 'cf. हमरि LXIII, 3' read 'cf. हमरि LXXIII 3.'